

**Journal of the Pali Text Society.**

Pali Text Society.

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Journal

OF THE

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1885.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

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# PĀLI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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(With power to add workers to their number.)

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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*\*.\* Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications *cannot in any case* be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)*

# REPORT

OF THE

## PĀLI TEXT SOCIETY FOR 1885.

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THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vamsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Śataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- |  |           |                               |
|--|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I.                     | edited by | Dr. Morris, 1882.             |
| 2. Abhidhammatha-saṅgaha „ „             |           | Dr. Rhys Davids, 1884.        |
| 3. Âyâraṅga Sutta „ „                    |           | Prof. Jacobi, 1882.           |
| 4. Kuddha-and Mûla-sikkhâ „ „            |           | Dr. E. Müller, 1883.          |
| 5. Cariyâ-piṭaka „ „                     |           | Dr. Morris, 1882.             |
| 6. Tela-kaṭāha-gāthā „ „                 |           | Gooneratne Mudaliar,<br>1884. |
| 7. Thera-gāthā „ „                       |           | Prof. Oldenberg, 1883.        |
| 8. Therī-gāthā „ „                       |           | Prof. Pischel, 1883.          |
| 9. Dāthā-vaṇsa „ „                       |           | Dr. Rhys Davids, 1884.        |
| 10. Pañca-gati-dīpana „ „                |           | M. Léon Feer, 1884.           |
| 11. Puggala-Paṇṇatti „ „                 |           | Dr. Morris, 1883.             |
| 12. Buddha-vaṃsa „ „                     |           | Dr. Morris, 1882.             |
| 13. Sagāthā-vagga of the<br>Saṃyutta „ „ |           | M. Léon Feer, 1884.           |
| 14. Sutta-nipāta (Pt. I. Text) „ „       |           | Prof. Fausböll, 1884.         |
| 15. Cha-kesa-dhātu-vaṃsa „ „             |           | Prof. Minayeff, 1885.         |
| 16. Sandesa-kathā „ „                    |           | Prof. Minayeff, 1885.         |
| 17. Udāna „ „                            |           | Dr. Steinthal, 1885.          |
| 18. Dhamma-saṅgaṇi „ „                   |           | Dr. Müller, 1885.             |
| 19. Aṅguttara (Nipātas 1-3) „ „          |           | Dr. Morris, 1885.             |

Next year we shall issue probably all, certainly most of the following :

- |                               |           |                                      |
|-------------------------------|-----------|--------------------------------------|
| 1. Pajjamudhu                 | edited by | E. R. Gooneratne, Esq.               |
| 2. Anuruddha Śataka „ „       |           | Mr. Bendall.                         |
| 3. Vimāna-vatthu „ „          |           | E. R. Gooneratne, Esq.               |
| 4. Peta-vatthu „ „            |           | Prof. Minayeff.                      |
| 5. } Dīgha Nikāya and         | „ „       | Prof. Rhys Davids and                |
| 6. } Sumaṅgala Vilâsini       | „ „       | Prof. Carpenter (Part<br>1 of each). |
| 7. Sutta Nipāta, Part II. „ „ |           | Prof. Fausböll.                      |

Dr. Steinthal of Berlin has undertaken to edit the *Mahāvamsa*, so that the works in progress including the above seven, are :

- |                       |                                       |
|-----------------------|---------------------------------------|
| 1. Dīgha Nikāya,      | to be edited by Prof. Rhys Davids and |
|                       | Prof. Estlin Carpenter.               |
| 2. Sumaṅgala Vilāsinī | „ „ Prof. Rhys Davids and             |
|                       | Prof. Estlin Carpenter.               |
| 3. Saṃyutta Nikāya,   |                                       |
| Part II.              | „ „ M. Léon Feer.                     |
| 4. Aṅguttara Nikāya,  |                                       |
| Part II.              | „ „ Dr. Morris.                       |
| 5. Peta-vatthu        | „ „ Prof. Minayeff.                   |
| 6. Vimāna-vatthu      | „ „ E. R. Gooneratne,                 |
|                       | Mudaliyar.                            |
| 7. Dhammapada         | „ „ Prof. Fausböll.                   |
| 8. Sutta Nipāta, Part |                                       |
| II.                   | „ „ Prof. Fausböll.                   |
| 9. Khuddaka Pāṭha     | „ „ Prof. Rhys Davids.                |
| 10. Iti-vuttaka       | „ „ Prof. Windisch.                   |
| 11. Apadāna           | „ „ Dr. Grünwedel.                    |
| 12. Niddesa           | „ „ Prof. Bloomfield.                 |
| 13. Visuddhi Magga    | „ „ Prof. Lanman.                     |
| 14. Mahāvamsa         | „ „ Dr. Steinthal.                    |
| 15. Hatthavanagalla-  |                                       |
| vihāra-vamsa          | „ „ Prof. Rhys Davids.                |
| 16. Netti Pakarapa    | „ „ Prof. Rhys Davids.                |
| 17. Anuruddha Śataka  | „ „ Mr. Bendall.                      |
| 18. Sāsana-vamsa      | „ „ Prof. Minayeff.                   |
| 19. Saddhammopāyama   | „ „ Dr. Morris.                       |
| 20. Bodhi-vamsa       | „ „ Prof. Rhys Davids                 |
| 21. Pajjamudhu        | „ „ E. R. Gooneratne,                 |
|                       | Mudaliyar.                            |

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakarāṇa.
3. Bodhi-vam̐sa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Pāpañca-Sûdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakarāṇa.  
 Niddesa (with Aṭṭhakathâ).  
 Paṭisambhidâ (with Aṭṭhakathâ).  
 Bodhi-vam̐sa.  
 Lalâṭa-dhâtu-vam̐sa.  
 Visuddhi-magga.  
 Dhammapada Aṭṭhakathâ.  
 Paramattha-dîpanî  
 Madhurattha-vilâsinî.  
 Aṭṭha-sâlinî.  
 Sammoha-vinodanî.  
 Iti-ruttaka Aṭṭhakathâ.  
 Sâsana-vam̐sa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.





# PĀLI MSS.

IN THE

## BROWN UNIVERSITY LIBRARY

AT PROVIDENCE, R.I., U.S.

By HENRY C. WARREN.

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These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhien Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

### VINAYA-PĪṬAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.

2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhunī-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.

3. *Mahāvagga*. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.

4. *Cūlaragga*. 226 leaves (dhi-a, but ñu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.

5. *Parivārapāṭha*. 158 leaves (ka-dhā); 10 lines. Sakkarāj 1237.

6. Contains two works:

a. *Parivārapāṭha*. 151 leaves (ka-de); 9 lines. Sakkarāj 1213.

b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (dai-tu); 9 lines. Sakkarāj 1225.

7. *Kammaṭṭhāna*. Chapters I. and IV. 10 copper plates (ña-ñau); 6 lines. Square Pāli writing.

#### SUTTA-PĪṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilāsinī*, comprising the commentary on the *Sīlakkhandha* of the *Dīghanikāya*. 145 leaves (ka-ḍa); 10 lines. Sakkarāj 1231.

9. Second part of the *Sumaṅgalavilāsinī*, being the commentary on the *Mahāvagga* of the *Dīghanikāya*. 182 leaves (ka-tā); 10 lines. Sakkarāj 1231.

10. Third part of the *Sumaṅgalavilāsinī*, or commentary on the *Pāṭikavagga* of the *Dīghanikāya*. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

#### ABHIDHAMMA-PĪṬAKA.

11. *Dhammasaṅgaṇī*. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.

12. Another copy of the *Dhammasaṅgaṇī*. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarāj] 1203.

13. *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai); 9 lines. No date.

14. *Kathāvatthu*. 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.

15. *Puggalapaññatti*. 46 leaves (ñu-jhā); 9 lines.

16. *Dhātukathā*. 52 leaves (ka-nî); 9 lines.

17. *Yamaka* to the end of the *Dhammayamaka*. 299 leaves (ka-mâḥ, but one leaf answers for both jam and jāḥ); 9 lines. Sakkarāj 1211.

18. *Dukapaṭṭhāna*. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarāj 1209.

19. *Tikkapaṭṭhāna*. 390 leaves (ka-aû. One leaf has the double mark jau and jam. But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aû); 9 lines. Sakkarāj 122-. No digit is given.

20. A fragment of the *Tikkapaṭṭhāna*. 291 leaves (ḍa-ghyi); 8 lines. Sakkarāj 1172. The leaves measure  $21\frac{3}{4} \times 2\frac{1}{2}$  inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18–19 $\frac{1}{2}$  inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍa, but in the midst of a word. Hence the *raison d'être* for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with Namo, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also); pañāvāyassapaccaniyā-nulomanīṭhitam || kusalattikaṇṇīṭhitam. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyā; but the date is on ghyi.

21. *Tikkapaṭṭhāna* from beginning to pañāvāraṣsa anulomaganā nīṭhitā. 90 leaves (ka-jû); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chī of MS. 19, while 20 begins at leaf ṭi. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13–15.

## GRAMMAR.

22. *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pâli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pâlie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge—chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarâj 121—. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarâj.

Leaves khe-gha contains the Nâmakappa. 8 lines. Sakkarâj 1194.

Leaves gi-gam, the Kâarakakappa. 8 lines. Sakraj 1194.

Leaves ge-ghâ the Samâsakappa. 8 lines. Sakkarâj 1183.

Leaves ghi-ghâh the Taddhitakappa. 8 lines. [Sakkarâj] 1183 in margin.

Leaves ña-nau the Âkhyâtakappa. 8 lines. [Sakkarâj] 1183.

Leaves ñam-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.

Leaves co-chû the Uṇâdikappa. 8 lines. [Sakkarâj] 1183.

Leaves chû-cham are written in Burmese. 9 lines. No date.

THE

## CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M<sup>1</sup> is a collection of short historical works in Pâli, and has the following colophon :—

kesadhâtuvamso gandho sabbajanapasâdako |  
 yo mayâ likhito tena paññavâ homi 'nâgate ||  
 saddhâdhanam siladhanam hirî-otappiya(ṃ) dhanam |  
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||  
 imehi sattadhanehi sampanno ca bhavâm' aham |  
 icchitabbam phalam mayham ijjhātu punno candimâ ||  
 ratanam devayâmânam bhonto tesam karom' aham |  
 sahasânam hi tam geham indrabrahmâhi pûjitam ||

Our text occupies seven leaves, t̃hâh—ḍû.

M<sup>2</sup> is another copy, said to be made from an old copy, of the same collection; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammâsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvā,<sup>1</sup>  
 aggāṃ visuddhaṃ janapuññakhettaṃ |  
 chakesadhâtûnaṃ ca thûpavaṃsaṃ  
 vakkhâṃ' ahaṃ sâsanavaḍḍhanâya ||

Ekasmiṃ kira samaye amhâkaṃ Bhagavâ Râjagahe viharati Veḷuvane Kalandakanivâpe. Tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyâṇaṃ majjhe kalyâṇaṃ pariyosânakalyâṇaṃ satthaṃ sabyañjanaṃ kevala-paripunṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Nânapaṇḍito Revato 'ti cha khiṇâsavâ ekacchanda<sup>2</sup> hutvâ yena bhagavâ ten' upasaṃkamimsu,<sup>3</sup> upasaṃkamitvâ bhagavantāṃ abhivâdetvâ ekamantaṃ nisîdîmsu. ekamantaṃ nisinnâ kho te khiṇâsavâ bhikkhû bhagavantāṃ etad avocum. na hi bhante bhagavatâ<sup>4</sup> samatiṃ sapâramiyo pûrentena ekadesasattahitatthaṃ pûritâ atha kho sabbasattahitatthaṃ kattukâmena pûritâ. ye keci bhante sattâ âsannaṭṭhâ tesāṃ tava dassanena ubhayattha siddhâ ye c' aññe sattâ dûraṭṭhâ honti tesāṃ atthâya bhagavato sâri-rapaṭibaddhaṃ pûjaniyavatthum ṭhapetabbam. mahâsamuddassa pana bhante avidûre ekasmiṃ paccantadesa bahu-janâ vasanti tesāṃ anukampâya pûjaniyaṃ dâtum vaṭṭati. atha kho bhagavâ tesāṃ vacanaṃ sutvâ mahâkaruṇâya samussâhitacitto hutvâ janapadavâsinaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sîsaṃ parâmasi sîsaṃ parâmasitvâ hemavannparaṃsîhi<sup>5</sup> vijotamânâ cha kesâ bhagavato hatthe

<sup>1</sup> M<sup>2</sup>. namitvâna.

<sup>3</sup> M<sup>1</sup>. 'misum; M<sup>2</sup>. 'misu.

<sup>6</sup> M<sup>1</sup> sama.

<sup>2</sup> M<sup>2</sup>. 'nnâ.

<sup>4</sup> M<sup>2</sup>. 'vâ.

laggimsu. atha kho bhagavâ tesam channam arahantânam adâsi. te pi kho tutthamânahatthâ attano sirasâ 'va sampaticchimsu. tadâ âyasmâ Ânando bhagavantam pucchi kim bhante tasmim janapade sattânam antarâyo bhagavato dhâtuyo nissâya bhavissatîti.

na passâmi Ânanda tasmim janapade sattânam parihânim vuddhim eva passâmîti âha mama parinibbânato hi Ânanda pañca vassasahassâni mama sâsanam patitthitam bhavissati ime cha kesadhâtuyo pañcasatâdhikadvisahassavassâni rakkhitâ<sup>1</sup> bhavissantî tato param mahâpûjâsakkâro bhavissati ekekaṃ cetiyam mahâsattabandhiyam<sup>2</sup> bhavissatîti byâkâsi.

tato âyasmâ Anuruddho bhagavantam vanditvâ padakkhiṇam katvâ pakkâmi. te pi khiṇâsavâ kese labhitvâ bhagavantam vanditvâ Anuruddhena saddhim pakkamimsu. pakkamitvâ pana âkâse abbhuggantvâ tasmim yeva paccantadese otaritvâ tatth'ekarattim vasitvâ suriyuggamanavelâya sarîrapatijagganam katvâ tato gâmam piṇḍâya pavisitvâ yathâ laddham âharam yeva paribhuñjimsu. tato sabbe pi khiṇâsavâ dakkhiṇadisâbhâgena gantvâ sâkhañkuravanasamchannam aruṇasadisavaṇṇam ramaṇiyabhûmibhâgam disvâ tutthacittâ hutvâ imasmim thâne phâsukam imasmim ekam kesadhâtum nidahitum vaṭṭatîti atha kho etad ahosi katham âvuso idha dhâtudâyako<sup>3</sup> laddho amhehîti. tadâ Anuruddho añjalim paggahetvâ adhiṭṭhânam karonto imam gâtham âha.

pâṇam dhanam ca<sup>4</sup> sakam puttadâram  
pubbe tayâ<sup>5</sup> dinnam anapparûpam |  
ten' eva laddham yadi bodhiṇânam  
pâtetv<sup>6</sup> ajj' imasmim su upatthakâyo<sup>7</sup> °ti ||

taṃ khaṇaṃ ñeva Sakkassa paṇḍukambalasilâsanam uṇhâkâram dassesi. Sakko devarâjâ âvajjetvâ taṃ kâraṇam ñatvâ lâbhâ vata me suladdhâ vata me yo 'ham evam mahânubhâvâya dâyakavirahitâya jinavarakesadhâtuyâ dâyakabhâvo

<sup>1</sup> M<sup>1</sup>. dukkhitâ.

<sup>2</sup> M<sup>1</sup>. °pâsako.

<sup>3</sup> M<sup>1</sup>. tassâ . . . °ppa°; M<sup>2</sup>. °mpa.

<sup>7</sup> M<sup>1</sup>. °tthâ ko °tî.

<sup>2</sup> M<sup>2</sup>. °ddhiyam.

<sup>4</sup> M<sup>1</sup>. vâ.

<sup>6</sup> M<sup>2</sup>. yotsajjî°.



bhaveyyan 'ti cintetvā devalokato otarivā nesam channam arahantānam purato pāturahosi. atha kho Anuruddho imam gātham āha.

accheram vata lokasmim saḥassakkho sujampati |  
pavivittam imam ṭhānam ānubhāvena dhātuyā 'ti ||

atha thero tam disvā devarāja tvam mahiddhiko varapañ-  
ñassa dhātuyā dāyako hohīti āha.

tam sutvā Sakko sādhu bhante 'ti vatvā Anuruddha-  
therassa hatthato ekam dhātum gahetvā attano sirasmim  
ṭhapetvā udaggacitto hutvā iddhiyā āvātam māpetvā tattha  
asītisāvakanam rūpam buddhamātuyā rūpam buddhapituno  
rūpam anupamassa dasabalassa rūpañ ca suvaṇṇamayam  
ṭhapetvā majjhe satta sattaratanarāsī katvā samantato  
suvaṇṇajālam parikkhipitvā setacchattam ussāpetvā tassa  
hetṭhā nānāratanasamujjalam pallaṅkam māpetvā dasabalassa  
dhātum sīsato oropayitvā Sakkabhiṅkārodakena<sup>1</sup> nhāpetvā  
bhante bhagavā imasmim ṭhāne sakalajanahitattam pañca-  
vassasaḥsapamāṇam tiṭṭhā 'ti vatvā ṭhapesi. tam khanāñ  
ñeva catunahutādhikadvesata—saḥassayojanapamāṇā ayaṃ  
mahāpathavi udakupariyantam<sup>2</sup> katvā samkampi. Sineru  
pabbatarāja onami mahāsamuddo samkhubbhi. dasasaḥssa-  
cakkavāḍadevatā tuṭṭhacittā hutvā nānāmaṅgalabhaṇḍāni  
gahetvā satthuno rūpam pūjayimsu. atha Sakko dhātuyo  
upari cetiyam cakkavattimaṇisaṇṇibham maṇipadīpam pūjetvā  
maṇimayam cetiyam akāsi. tathā maṇicetiyaṃ bahi kanaka-  
mayam cetiyam kāretvā anāgate antarāyābhāvattham cakkāni  
parikkhipitvā cetiyam bandhesi. Āyasmā Anuruddho tam  
dhātum attano ānītabhāvappakāsanattham attano paṭimārū-  
pam,<sup>3</sup> uttaradisābbhimukham kāretvā ṭhapesi Sakko devarāja  
pi ekam suvaṇṇaguham kāretvā dhātupūjam akāsi. cetiyā-  
vidūre ekam nidhim<sup>4</sup> ṭhapesi tam ekam devaputtam rakkhā-  
pesi sabbe cha arahantā samjātapātipāmojjā hutvā cetiyam  
pañcapaṭiṭṭhitena vanditvā nisidimsu. tasmim khane Sakko  
adhiṭṭhānam karonto imam gātham āha.

<sup>1</sup> M<sup>2</sup>. sakkabhiṅgāro°.

<sup>3</sup> M<sup>1</sup>. °nurūpam.

<sup>2</sup> M<sup>1</sup>. udakam.

<sup>4</sup> M<sup>2</sup>. nimi.

ciram ev' idha tiṭṭhatu thûpavaram  
 yadi tvam munino sirato 'va bhavam |  
 janakâyam imam paṭipātu sadā  
 tava tejavarena jina<sup>1</sup> ojago ||

iti vatvā tuṭṭhacitto hutvā cetiyam padakkkhiṇam katvā  
 pañcapatitṭhitaena vanditvā pakkāmi.

Sakkathûpavamso niṭṭhito.

tassāvidûre dakkhiṇadisābhāge tigāvutantaram maggam  
 gantvā sabbe<sup>2</sup> cha khiṇāsavā nānāvidhavālukarāsiparikiṇṇam  
 paramaramaṇiyam kelāsapabbatasannibham rukkhataṇapāsā-  
 nasakkharakathalarahitam katasudhākammam iv' aṅgaṇam  
 sakalajanaramaṇiyam<sup>3</sup> ekam thānam disvā cintayimsu  
 sappāyam idam kho āvuso thānam imasmim ekam kesadhā-  
 tum amhehi thapetabban 'ti atha kho āyasmā Sobhito imassa  
 dhātussa dāyakapariyesane mama bhāro 'ti vatvā ekamsam  
 uttarāsaṅgam karitvā jānumaṇḍalam pathaviyam nidhāya  
 añjalim paggayha jinadhātuvaram vanditvā patthanam  
 karonto imam gātham āha.

dāyako patipāt<sup>4</sup> ajja tejasā tava nāyaka |  
 sabbasattahitatthāya idha thassati ce dīpaṃ<sup>5</sup> ||

ice evam paramanipaccakāram katvā patthanam karontassa  
 eva valāhakagabbhato Pajjunno nāma devaputto mahantehi  
 parivārehi parivuto nānāvidham paramadassanīyataram alam-  
 kāram alamkāritvā sakavimānato oruyha tassa purato pātura-  
 hosi. atha kho āyasmā Sobhito tam disvā upāsaka tvam ulārā-  
 nubhāvo āngirasassa apaṭimassa bhagavato dhātudāyako hohīti  
 āha. Pajjunno mahārājā pi tam<sup>6</sup> vacanam sutvā sādhu  
 bhante aham eva tassa dāyako bhaveyyan 'ti vatvā tena hi  
 tvam upāsaka thûpassa bandhanatṭhanam vicārehi<sup>7</sup> āha.  
 tasmim khaṇe Pajjunno mahārājā iddhiyā ekam āvātam

<sup>1</sup> M<sup>1</sup>. jāna.

<sup>4</sup> M<sup>2</sup>. patidāt' ajja.

<sup>6</sup> M<sup>2</sup>. piti°.

<sup>2</sup> M<sup>1</sup>. om.

<sup>5</sup> M<sup>1</sup>. iddham . . . ce varam.

<sup>7</sup> M<sup>1</sup>. vidharāhiti.

<sup>3</sup> M<sup>1</sup>. °jala°.

karitvā tattha dhātugabbhaṃ māpetvā tasmim sattaratana-mayaṃ āsanaṃ paññāpetvā vuttappakāraṃ asītimahāsāva-kānaṃ bimbaṃ buddhabimbaṃ buddhamātāpitūnaṃ bimbañ ca suvaṇṇamayaṃ paṭisaṃkharitvā āsanamajjhe sattaratana-mayaṃ dhātucan̄koṭakaṃ ṭhapetvā taṃ jinadhātuvaraṃ chabbapaṇaramsīhi vijotamānaṃ dibbagandhodakena nhāpetvā idh' eva bhante tiṭṭhatu sakalajanahitāyā 'ti vatvā channaṃ arahantānaṃ ruciṃ gahetvā tasmim yeva caṅkoṭake ṭhapesi. tasmim khaṇe hetthāvuttappakārāni pathavī-kampanādini acchariyāni ahesuṃ. atha kho Pajjunno mahārājā dhātuvaraṃ saṃjātapemo hutvā imaṃ gāthaṃ āha.

evaṃ mahānubhāvassa asamassa mahesino |  
dhātuyā dāyako asmi aho me puññasamcayo ||

evaṃ vatvā bhagavato kesadhātum pañcapatiṭṭhitena vanditvā attano kāyārūḥapārūpanaṃ<sup>1</sup> omuñcitvā<sup>2</sup> dullabhaṃ vata dassanaṃ 'ti vatvā dhātupūjaṃ akāsi. sabbe pi devā attano attano anurūpapūjaṃ karimsu. tato Pajjunno mahārājā nānāratanamissakāhi iṭṭhakāhi cetiyaṃ bandhāpesi. cetiyaṅgaṇaṃ pi sodhāpetvā tassa samantato pākāraṃ parikkhipitvā tassāvidūre ekaṃ pokkharaniṃ māpetvā catūsu disāsu nidhiṃ nidahitvā dhātupūjaṃ akāsi. sabbe pi khiṇāsavā idaṃ cetiyaṃ anāgate satabyāmaṃ bhavissati dhamma-rājā pi idh' eva bhavissatīti byākarimsu. taṃ pana cetiyaṃ samantato kiḷi. vīthikādīnaṃ<sup>3</sup> thūpassa vicāritattā<sup>4</sup> pacchā sobhaṇḍāyacetiyaṃ<sup>5</sup> 'ti pākataṃ.

Pajjunnathūpavaṃso niṭṭhito.

atha kho sabbe pi khiṇāsavā tato nivattitvā samudda-tīre samantato asokarukkhasaṃchannaṃ ekaṃ ṭhānaṃ atthi pacchimadisābhāge ca 'ssa kandaraparikkhittaṃ ahosi. taṃ disvā sabbe pi khiṇāsavā cintayimsu. kathaṃ paṇāvuso ima-smim padese amhehi pariyesitabbaṃ dhātupaṭṭhakatthāyā<sup>6</sup> 'ti.

<sup>1</sup> M<sup>1</sup>. 'pāyopanaṃ.

<sup>2</sup> M<sup>2</sup>. vīthikānaṃ.

<sup>3</sup> M<sup>1</sup>. suṇḍāya°.

<sup>2</sup> M<sup>1</sup>. orūhitvā.

<sup>4</sup> M<sup>2</sup>. 'tthā.

<sup>6</sup> M<sup>2</sup>. 'pāsakatthāyā 'ti.

atha kho âyasmâ Padumuttaro tesam pañcannam khiṇâsa-  
vânam etad avoca aham eva dhâtudâyakam pariyeseyyan 'ti  
vatvâ buddhagunapaṭisaṃyuttâya gâthâya adhiṭṭhânam  
karonto imaṃ gâtham âha.

sa ce tvam sabbalokagga janogham târitum idha |  
tapassî tava <sup>1</sup> tejena patthanam me samijjhatu <sup>2</sup> |  
ajja thûpassa dâyakam labheyyam jinasiraja ||

ice evam patthanam karontassa samuddarakkhikâ Maṇi-  
mekhalâ nâma devadhîtâ buddhânubhâvena dissamânâ <sup>3</sup> viya  
sabbâbharanehi alamkaritvâ mahantehi parivârehi parivutâ  
samuddato paññâyamânarûpâ pâturahosi. atha kho therâ  
evam âhamsu. kappati upâsike dhâtuyâ thûpam kâretum  
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhâtu-  
dâyakâ hohîti. ath' assâ etad ahosi. aham mâtugâmat-  
bhâve ðhitamhi <sup>4</sup> thûpavicârane katam <sup>5</sup> pariccayanam kathâ-  
ham bhante kareyyan 'ti âha. sace upâsike imesam  
paccantadesavâsinam bhatim dâtum sakkhissasi khippam  
eva ete cetiyam karissantîti âha. sâ sâdhû 'ti paṭisunivâ  
aññâtakavesena gantvâ tesu bhatim datvâ <sup>6</sup> cetiyam pati-  
samkhârâpesi. te manussâ tasmim ðhâne dhâtugabbham  
asitihattham gambhîram karimsu. atha kho sâ devadhîtâ  
iddhiyâ ânîtaratanam samantato râsim katvâ girivepulato <sup>7</sup>  
cakkavattino maṇiratanasadisam padipam viya jalamânâ  
ekaratanagharam <sup>8</sup> maṇidhâtugabbhassa majjhe ðhapesi.  
tass' upari dhâtukaraṇḍakam mâpetvâ ðhapesi. saha ðhapa-  
nen' eva mahâpathaviṃ kâmpî akâlavijjulatâ ramaṇiyam  
vassam vassi. sabbe devatâ sâdhukâram adamsu. tato  
Maṇimekhalâ bhagavato dhâtuyâ mahâsakkâram katvâ  
cetiyam bandhâpesi. bandhitvâ ca pana cetiye niṭṭhite  
adhiṭṭhânam karonto imaṃ gâtham âha.

pañca vassasahassâni jînagabbho patitṭhatu |  
tejena tav ime sattâ jânantu amatam padan 'ti ||

<sup>1</sup> M<sup>1</sup>. dhâpayi taga.

<sup>2</sup> M<sup>2</sup>. cāriyamānā.

<sup>3</sup> M<sup>3</sup>. katvā.

<sup>4</sup> M<sup>2</sup>. samajjhatu.

<sup>5</sup> M<sup>1</sup>. adds: va.

<sup>6</sup> M<sup>1</sup>. vemū°.

<sup>7</sup> M<sup>2</sup>. °no katam; M<sup>1</sup>. °tham.

<sup>8</sup> M<sup>1</sup>. °ghanam.

evaṃ vatvā devadhītā pasannā<sup>1</sup> Maṇimekhalā |  
 ṭhāpetvā kesathūp' assa<sup>2</sup> ussāpesi samantato. ||  
 sā tadā arahantānaṃ pāde natvāna devatā |  
 pahatṭhacittā pakkāmi pavitṭhā<sup>3</sup> sakabhavanan 'ti ||

Maṇimekhalāya thūpavaṃso niṭṭhito.

tato uttarāya disāya sabbe arahantā gantvā sākḥapalla-  
 valaṃkate sitacchāye ekasmiṃ nigrodharukkhe adhivatthā  
 devatā te āgacchante disvā kiṃ bhante idha āgacchatthā 'ti  
 pucchitvā tato tehi āvuso imaṃ ṭhānaṃ sappāyaṃ imasmiṃ  
 ṭhāne ekaṃ jinavarakesadhātutṭhapanattham āgatambā 'ti  
 vutte sādhu bhante ahaṃ pi tumhehi saddhiṃ anumodanaṃ  
 kareyyan 'ti āha.

atha kho āyasmā Guṇasāgaro dhātūpaṭṭhakapariyesane  
 mam' eva bhāro 'ti dhātūpaṭṭhakatthāya añjaliṃ paggaḥetvā  
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

dāyako sulabho hotu sa ce tvam munibuddhajaṃ |  
 hitāya sabbasattassa ṭhassati satatam idha ||

evaṃ vatvā taṃ dhātum namassamāno 'va nisīdi. tasmim  
 khaṇe jinadhātuyā ānubhāvena therādhitṭhānabalena ca  
 satthu ādīnaṃ ānubhāvena ca paṭṭhavātena ānītā viññā-  
 tasāsanavāṇijaparipuṇṇā<sup>4</sup> ekā nāvā tasmim yeva padese  
 anupattā ahoṣi. atha kho vāṇijā bhikkhusaṃghaṃ disvā  
 mayam samuddacarā dullabhaṃ channaṃ khiṇāsavānaṃ  
 santikaṃ upagantvā saṃghassa dassanan 'ti cintetvā nāvikaṃ  
 ārocesuṃ. nāviko pi taṃ sutvā saṃghe pasannamānaso saha  
 vāṇijehi mahānāvāya oruyha khuddakanāvam abhirūhitvā<sup>5</sup>  
 tesam channaṃ khiṇāsavānaṃ santikaṃ upagantvā saṃghaṃ  
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthiti pucchi.

mayan taṃ kho upāsaka ekaṃ satthu sarīrajaṃ |  
 dhātum lokahitatthāya ṭhapanattham idhāgatā 'ti ||

<sup>1</sup> M<sup>2</sup>. sampannā.

<sup>3</sup> M<sup>2</sup>. pavitṭham.

<sup>4</sup> M<sup>2</sup>. 'yhitvā.

<sup>2</sup> M<sup>1</sup>. kesadhūpassa; M<sup>2</sup>. °dhātum assa.

<sup>5</sup> M<sup>2</sup>. °ppako.

taṃ sutvā nāviko tuṭṭhamānaso te vāṇije āmantetvā lābhā  
vata bho suladdhaṃ vata bho amhehi ye<sup>1</sup> mayaṃ evaṃ  
mahiddhikaṃ janahitāvahaṃ satthu sarīradhātum passāmā  
'ti. mahāsamuddasmiṃ bho cirakālaṃ saṃcarantānaṃ  
īdisaṃ lābhaṃ na laddhapubban 'ti. tumhe hi mama sahāyā  
bhavatha ahaṃ eva thūpaṃ kareyyaṃ 'ti āha. te pi kho vāṇijā  
sādhū 'ti saṃpaticchimsu. rukkhadevatā pi manussavesaṃ  
katvā ahaṃ pi tumhākaṃ sahāyo bhaveyyaṃ 'ti āha. te sabbe  
pi therānaṃ santikaṃ upasaṃkamitvā yathānurūpaṃ dānaṃ  
datvā there vanditvā nisīdimsu. atha kho nāviko ahaṃ  
eva bhante dhātuthūpakāraṇe ussukkaṃ kareyyaṃ 'ti yāci.  
therā pi sādhu upāsaka karohiti āhamsu. nāviko purise  
āṇāpetvā bahudhanaṃ vissajjetvā dhātugabbhaṃ karitvā  
tasmiṃ gabbhe sattaratanāni pūretvā gabbhassa majjhe  
buddhārahaṃ āsanaṃ paññāpetvā guṇasāgaratherassa  
hatthato taṃ dhātum gaḥetvā ṭhapesi. saha ṭhapanen'  
eva sabbāni acchariyāni pāturaḥesum. atha kho nāviko  
pahaṭṭhacitto imaṃ gātham āha.

lokacariyabhūtassa asaṃssa mahesino |

dhātuyā dāyako asmi lābhā me vata mārisā<sup>2</sup> 'ti ||

evaṃ vatvā taṃ cetiyaṃ pañcapatitṭhitena vanditvā nānā-  
vidhaṃ dhajapatākaṃ ussāpetvā cetiyaṃ padakkhiṇaṃ katvā  
arahantānaṃ pāde vanditvā vāṇijehi parivuto nāvaṃ ārūhitvā  
attano nagaraṃ yāsi.<sup>3</sup> rukkhadevatā cetiyaṃ tussitvā yāv'  
ajjakālā pi dighāyukā hutvā taṃ cetiyaṃ rakkhati.

Addhikanāvīkathūpavaṃso nitṭhito.

tato pācinadisābhāgena gaṅgātīre ekaṃ ramaṇiyaṃ ṭhānaṃ  
atthi. sabbe khiṇāsavā tattha gantvā idaṃ kho āvuso  
ṭhānaṃ chāyudakasampannaṃ imasmiṃ ṭhāne ekaṃ dhātum  
ṭhapetum vaṭṭatīti. atha kho Nānapaṇḍitathero dāyavāci-  
nane mama bhāro 'ti vatvā ekaṃ jānumaṇḍalaṃ pathaviyaṃ  
nidhāya aṇḍalaṃ sirasi patitṭhapetvā gātham āha.

yo dhīro lokanāyako asamo purisāsabho |

ce asi<sup>4</sup> dhātu tass' eva labheyyaṃ tava dāyakan 'ti ||

<sup>1</sup> M<sup>2</sup>. yeva.

<sup>2</sup> M<sup>2</sup>. °ssati.

<sup>3</sup> M<sup>1</sup>. niyyāsi.

<sup>4</sup> M<sup>2</sup>. abhi.

evam nipaccakāraṃ katvā kathentass' eva eko nāgarājā  
 nāmena Varuṇo nāma so nāgabhanato saparivārena āgantvā  
 therassa purato pāturahosi. tadā nāgarājā there vanditvā  
 āgamanakāraṇaṃ pucchitvā bhagavato sarīradhātutthapana-  
 tthāya m-eva idhāgatamhā upāsakā 'ti vutte tena hi bhante  
 dhātucetiye mama bhāraṃ karoṭhā 'ti yācitvā tehi dinnokāso  
 hutvā sakaparisaṃ āmantetvā pahaṭṭhamānaso hutvā dhātu-  
 gabbhatthāya pathaviṃ sodhāpetvā āvātaṃ khaṇāpetvā  
 dhātugabbhaṃ devavimānasadisāṃ kārāpetvā tassa majjhe  
 ekaṃ ratanamayaṃ pallaṅkaṃ māpetvā setachattaṃ ussā-  
 petvā dhātucāṅkoṭakaṃ sirasā sampācicchitvā ekaṃ anagghaṃ  
 maṇikaraṇḍakaṃ katvā paramukkamsapattam<sup>1</sup> ādaraṃ katvā  
 therānaṃ ruciyaṃ anurūpaṃ eva ṭhapesi taṃ khaṇaṃ ñeva  
 hetthāvuttapakārāṇi pi sabbapāṭihāriyāni pāturaheṣuṃ nāga-  
 rājā pi udaggacitto hutvā attano aparibhogāṃ aparaṃ pi ekaṃ  
 maṇiratanāṃ cakkavattirañño<sup>2</sup> maṇisadisāṃ anagghaṃ<sup>3</sup> sabba-  
 kāmadaṃ attano gīvato omuñcitvā bhagavato dhātupūjaṃ  
 akāsi sabbe nāgaparisā naccantā gāyantaṃ sabbaturiyāni  
 vādentā ugghosimsu.<sup>4</sup> sabbe devatā nānāpakāraṃ sādhu-  
 kāraṃ adamsu.<sup>5</sup> tasmim khaṇe nāgo dhātuthūpaṃ parama-  
 dassanīyaṃ katvā bandhāpesi. niṭṭhite thūpe nāgo pada-  
 kkhīṇaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

kappakoṭhi yaṃ buddhaṃ dullabhaṃ amatehi pi |  
 dhātuyā dāyako assaṃ bhavāmi kusalatthiko ||  
 evaṃ vatvāna Varuṇo nāgarājā mahiddhiko |  
 pahaṭṭhacitto pakkāmi nāgehi parivārīto ||

Varuṇanāgarājathūpavaṃso niṭṭhito.

tato uttarāya disāya gantvā khaṇāsavaṃ bhikkhū naccā-  
 sannaṃ nātidūraṃ addhikānaṃ<sup>6</sup> gamanāgamanasampannaṃ  
 ekaṃ thānaṃ disvā idaṃ hi kho āvuso thānaṃ sappāyaṃ  
 imasmim thāne avasiṭṭhaṃ ekaṃ kesadhātuṃ ṭhabetabban 'ti.  
 atha kho āyasmato Revatassa etad ahoṣi. sabbesaṃ pañcan-

<sup>1</sup> M<sup>2</sup>. paraputtam saputtam.

<sup>4</sup> M<sup>1</sup>. samsu.

<sup>2</sup> M<sup>2</sup>. vattivatī°.

<sup>5</sup> M<sup>1</sup>. akamsu.

<sup>3</sup> M<sup>3</sup>. agghani.

<sup>6</sup> M<sup>1</sup>, M<sup>2</sup>. atthi°.

naṃ arahantānaṃ manoratho matthakaṃ patto dhâtudâyaka-  
paṭilābhena tathāhaṃ imasmim padese ekaṃ dâyakam labhey-  
yaṃ yaṃ nunāhaṃ dhâtuthûpadâyakathâya patthanam  
kareyyan 'ti. atha kho Revatathero satthari parama-  
ukkamsapattam<sup>1</sup> âdaram samânetvâ<sup>2</sup> evam âha. sa ce bhante  
kappasatasahassâdhikâni cattâri asamkheyyâni pâramiyo  
pûretvâ pañca mahâpariccâgaṃ pariccajivâ devamanussehi  
dukkaram kammaṃ karitvâ buddhabhâvaṃ patto si ajja  
tavânubhâvena thûpadâyako idhânupatto<sup>3</sup> hotû 'ti adhiṭṭhâ-  
naṃ katvâ imaṃ gâtham âha.

sa ce lokahitatthâya anujân' idha nâyako |

dhâtuthûpassa dâyakam labheyyaṃ tejasâ tavâ 'ti. ||

evam patthayantass' eva Damiḷâ vâñijâ saddhâsampaṇṇâ  
satta mahânâvâ jinadhâtutejena ânîtâ viya hutvâ aññam  
desam gantum asamatthâ tasmim yeva thâne anuppattâ  
ahesum. te pi kho vâñijâ<sup>4</sup> dûrato 'va bhikkhusamgamaṃ  
disvâna dhâtukâmâ jeṭṭhanâvikam ârocesum. tam sutvâ  
nâviko tena hi aham pi gamissâmîti vatvâ aññehi nâvikehi  
parivuto tesam santikam gantvâ khiṇâsavânam datvâ payirupâ-  
sitvâ te khiṇâsave pucchimsu. kimpan' idha bhante âgatattâ 'ti  
dasabalassa purisâjaññassa bhagavato kesadhâtum pañinaṃ  
hitâya thapetum âgatamhâ 'ti âhamsu. atha kho tesam  
sattannaṃ nâvikânaṃ vâñijânañ ca etad ahosi. mayaṃ hi  
pubbe bhagavato dassanakâle chabbannaramsihi jalamâna-  
sarîram sabbapâtihâriyaṃ passimhâ idâni bhagavato sarîra-  
kesadhâtuyâ<sup>5</sup> ânubhâvo kîdiso 'ti cintayantânaṃ kaṅkhâ  
uppajjati. tesam kaṅkhachedanattam kesadhâtû pâtihâri-  
yaṃ akâsi. tena vuttam.

dasseti dhâtuyâ yasmim yamakam pâtihâriyaṃ |

kaṇḍambamûle<sup>6</sup> pattâ<sup>7</sup> 'va lokalocanapindanan 'ti.<sup>8</sup> ||

atha kho te pi nâvikâ vâñijâ ca tam pâtihâriyaṃ disvâ  
samjâtasaddhâ hutvâ attano attano anurûpaṃ pûjâsakkâraṃ

<sup>1</sup> M<sup>2</sup>. samattham.

<sup>4</sup> M<sup>2</sup>. tivâ°.

<sup>7</sup> M<sup>2</sup>. sattâ.

<sup>2</sup> M<sup>1</sup>. sampâdethâ.

<sup>5</sup> M<sup>1</sup>. râjakesa°.

<sup>8</sup> M<sup>1</sup>. °nipinākan.

<sup>3</sup> M<sup>2</sup>. idânupatto.

<sup>6</sup> M<sup>1</sup>. °mpa°.



karimsu dhātuyā sakkāram katvā khināsavānaṃ santikaṃ  
 gantvā thūpakaraṇokāsaṃ yācitvā khināsavehi dinnokāsā te  
 nāvikā vāṇijā vuttanayen' eva dhātugabbhaṃ kâretvā tasmim  
 sabbaratanarasī katvā buddhārahaṃ āsanaṃ paññāpetvā tela-  
 padipaṃ jāletvā buddhabimbaṃ asītisāvakanāṃ bimbaṃ  
 kâretvā majjhe suvaṇṇacaṅkoṭakaṃ ṭhapetvā Revatatherassa  
 hatthato anupamaṃ kesadhātum sampaticchitvā gandho-  
 dakena nhāpetvā suvaṇṇarajatamayehi pupphehi dīpehi ca  
 dhātum māpetvā<sup>1</sup> caṅkoṭake ṭhapesuṃ taṃ khaṇaṃ ñeva  
 heṭṭhāvuttappakārāṇi pathavīkampanādini acchariyāṇi pātu-  
 rahesuṃ dasasahassacakkavāḷadevatā sādhu-kāram adamsu.  
 te nāvikā cetiyaṃ bandhitvā niṭṭhite cetiye anekappakāra-  
 dhajapatākaṃ samussāpetvā cetiyaṃ vanditvā bhante mayam  
 Damiḷa-upāsakā aññaṃsampaṇṇa<sup>2</sup> taṃ kesadhātum saddahitvā  
 evarūpaṃ karomā 'ti ahaṃsu. tato taṃ cetiyaṃ saddhāya  
 kâritattā saddhācetiyaṃ 'ti vadanti Damiḷehi kâritattā Dami-  
 ḷacetiyaṃ 'ti pi vadanti. te pi kho nāvikā vāṇijā cetiyaṃ ca-  
 māpetvā arahantānaṃ dānaṃ datvā sakasakanāvaṃ ārūyha  
 pakkamimsu. cha khināsavā paripuṇṇasaṃkappā ahesuṃ.

Sattanāvīkathūpavamsaṃ niṭṭhito.

taṃ pi desaṃ kesadhātūnaṃ nivāsattānattā<sup>3</sup> Kesavatīti<sup>4</sup>  
 ālapati.

Chakesadhātuvamsaṃ niṭṭhito.

<sup>1</sup> M<sup>1</sup>. °tu kha mā°.

<sup>3</sup> M<sup>1</sup>. nivāsanāṃ.

<sup>2</sup> M<sup>1</sup>. samphassā.

<sup>4</sup> M<sup>1</sup>. kesāvā°; M<sup>2</sup>. kesāva°.

# THE SANDESA-KATHÂ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

jayatu.

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Mahâkâruniko nâtho hitâya sabbapânînam |  
 Pûretvâ pâramim sabbam patto sambodhim uttamam |  
 Etena saccavajjena sotthi vo hotu sabbadâ ||  
 Mahâkâruniko nâtho hitâya sabbapânînam |  
 Pañcacattâlisavassam ðatvâ dhammam adesayî |  
 Etena saccavajjena sotthi vo hotu sabbadâ ||  
 Mahâkâruniko nâtho hitâya sabbapânînam |  
 Pañcasahassavassam pi patitthapesi sâsanam |  
 Etena saccavajjena sotthi vo hotu sabbadâ ||

Sotthipasatthapavarodârabuddhânubuddhapabodhanaññâ-  
 nabhûte satahatthagajopamadhuragatamahâjamburukkhasa-  
 malamkate pañcasataparittadîpaparivâre mahâ-Jambudîpe  
 anekesaṃ Suvaṇṇabhummirañña-Râmañña-rañña-Sirikhetta-  
 rañña-Jayavaddhanarañña-Ayuddhayarañña-Haribhujara-  
 ñña-Khemarañña-Kambojarañña-Sivirañña-Cînarañña-Ma-  
 hâvihikaraññâdi-mahâraññhânam padhânapâmokkhasammate  
 Sûnâparantarañña-Tambadîparaññhasamkhâte Maramamaṇ-

dale Sudhammapura-Hamsāvatīpura-Dhaññavatīpura-Dvā-  
rāvatīpura-Navapura-Ketumatīpura-Manipurādyanekamahā-  
nagarānam ketumakutaśamkāse dvārakoṭṭhāgārattamālatura-  
ṇaparikhādīsabbāṅgapaccāṅgasampanne nānāratana vicitrasu-  
vaṇṇalimpitānekapāsādakūṭāgārādīpaṭimaṇḍite kanakarajata-  
phalikādiratanapabhājalituggatachattātichattaketudhajālaṃ-  
katacetiyaḡuhāvāsavibhūsite Yonaka-Siyama-Kasiya-Cīna-  
Rāmaññaka-Pasī-Paraṅgi-Velanta-Aṅgilissādinānājanapari-  
janamarammajananivāse khattiya brāhmaṇavessasuddasaṃkhā-  
tacatujātigottaparipuṇṇe dasasaddāvivittaniyataghosane Ama-  
ravatīdevanagaram iva nikhilasiriniketane paramavisuddhavi-  
pulaḍātasāsanasaṃamujjotane Amarapurābhiddhānamahānagare  
Mahāsammatādyasambhinnakhattiyasākiyarājānāvayaravivaṃ-  
sajātassa anekasatasāmantarājānam indassa ratanakumuda-  
añjanagiri pamukhānekasetakuñjarasāmino catusaṃgahapañ-  
cabalachanāyakācārasattāparihāniya-aṭṭhuposathanavamaṇū-  
pamadasarājadharmādiguṇaṇādhivāsassa satataṃ samitaṃ  
ratanattayaparāyanassa siripavaravijayānantayasatirbhavanā-  
dityādhipatipaṇḍitamahādhammarājādhirājānāmassa mahā-  
dhammarañño atthadhammānusāsakena<sup>1</sup> ubhato vibhaṅga-  
dhāraṇādyupajjhāyācariyaṅgasamannāgatena nettiṭikāsilak-  
khandhaṭṭikādyanekagandhakāramahāveyyākaraṇena sabbat-  
tha sāsanaḥbhivuddhim abhipatthentena Ratanabhummi-  
Kittimahāvihārādi-nekasuvaṇṇavihāravāsinaḥ upasampadāya  
sattavāsisativassena Nānābhivaṃsa-dhammasenāpati-nāmadhey-  
yena mahātherena Tambapaṇṇisaṃkhāte Laṅkāpatitṭhāne  
Sīhaḷa-dīpe Sirivaḍḍhanābhiddhāne Saṃkantapure<sup>2</sup> vasantassa  
Sirirājādhirājasiṃhanāmamahārāñño<sup>3</sup> atthadhammānusāsakassa  
Dhammakkhandaḥbhiddhānassa amhākam aditṭhasahāyassa  
mahātherassa c'eva bhikkhusaṃghassa ca tatth'eva Rohaṇa-  
janapade Vālutaragāmādisu vasantassa Dhammarakkhitatthe-  
rassa c'eva bhikkhusaṃghassa ca pesitā jinaśāsanaśamyuttā  
'yaṃ sandesakathā.

Sammāsambuddhapaṇinibbānato kira dvinnam vassasatānam

<sup>1</sup> B. °sāne.

<sup>2</sup> B. marg. note: saṃkhanda.

<sup>3</sup> He reigned in Kandy 1781-1798.—[Rh.D.]

upari chattimsatime<sup>1</sup> jinasâsanavasse sampatte siri-Dhamma-sokanâmassa mahâdhammarâjassa kâle Moggaliputtatissattherena pesitaṃ Mahâmahindattheraṃ paṭicca Sihalâdipe sâsanam suppatitṭhitam ariyajanaparipunnam iva jâtam bhikkhubhikkhuninam hatthapasâraṇâdijanitavâtavâyitam nivâsanapârupanakâsâvapajjotasujotam.<sup>2</sup> Idam hi kâraṇam ârabha Bhagavâ pi tikkhattum Laṅkâdîpam gantvâ dipârakkham akâsi parinibbânasamaye pi samîpam âgatam Sakkaṃ devânam indam dipârakkham kâresi.

Evam Devânam piyatisa-râja-kâlato paṭṭhâya cirakâlam pi râjânurâjam âcariyapâcariyam sissânusissam Sihalâdipe sâsanam patitṭhâsi. tatth' eva mahâkhinâsavâ pi tepiṭakam pâvacanam potthakârûḷham akamsu. Buddhaghosaththerâdayo pi atṭhakathâṭṭhâdikam dhammavinayasam vaṇṇanam abhisamkharimsu.

Tato aparabhâge pana Mahâvijayabâhurâjakâle<sup>3</sup> Laṅkâdipe micchâdittṭhâribhayena sâsanavinâsanato gaṇapûraṇamattam pi sîlavantabhikkhû alabhitvâ Mahâvijayabâhurâjâ Jambudîpe Râmaññavisaye Anuruddharâjassa santikam dûte pesetvâ Jambudîpabhikkhû âharâpetvâ puna sâsanam patitṭhâpesi.

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâjakâle<sup>4</sup> Paraṅgi-nâmaka-micchâdittṭhâribhayena sâsanavinâsanato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdhammarâjâ Rakkhaṅgavisaye Dhaññavatîrañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsi.

Tato pi aparabhâge Kittisirirâjasîha-mahârâjakâle<sup>5</sup> ten' eva micchâdittṭhâribhayena sâsanavinâsanato ekassa pi upasampadabhikkhuno abhâvena Kittisirirâjasîhamahârâjâ Jambudipe Siyamadesasamkhâte Sâmindadese Ayuddhaya-rañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapatiṭṭhânam akâsi.

<sup>1</sup> C. °same.

<sup>2</sup> C. °pârumpa°.

<sup>3</sup> Vijaya-bâhu the first reigned 1071-1126.—[Rh.D.]

<sup>4</sup> There were two kings of this name who reigned respectively 1592-1664, and 1687-1707. *Paraṅgi* is Pali for Frank, and *Paraṅgi-micchâdittṭhi* is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh.D.]

<sup>5</sup> Reigned 1747-1781.—[Rh.D.]

Evam pubbe aparimāṇāriyajanasevite tividhasaddhamma-  
pajjotajotane sāsana-kāraṇaṃ ārabha Bhagavatā Arahatā  
Sammāsambuddhena anekavāraparipālīte devānamindapa-  
riggahite pi Tambapaṇṇadīpavare sadevakalokānusāsakassa  
satthuno anekadhā sāsana-antaradhānaṃ paccavekkhetvā  
dhammasamvegappattiyā ativiya-kāruṇṇacitto

Kadāhaṃ Tambapaṇṇimhi sāsana-ss' upatīṭṭhiyā  
Upakārena kenaci bhaveyyaṃ upatthambhako 'ti abhiṇhaṃ  
manasā-kāsim.

Sammāsambuddhapariniḥbānato pana catucattālīsisata-  
dvisahas- jina-sāsana-vasse dvidvira-sapariharāṇato bāvisati-  
sattasateka-sahas- khachapaṇcapariharāṇato dvasatṭhisata-  
sahas- ca siri-sakaraṇe<sup>1</sup> Vesākha-puṇṇamiyaṃ Siha-ladīpato  
āgate Jambusiriniketanaṃ Amarapurābhiddhānaṃ mahāna-  
garaṃ patte tīh' upasakehi saha cha sāmaṇere disvā tesam  
nāmaṃ gottam ācariyaṃ pācariyaṃ kāraṇā-kāraṇāṇ ca  
pucchitvā sutvā ativiya-soma-nassappatto dūrato āgate nīti-jane  
nīti-saṃgho viya pariggahesiṃ. Saddhā-dya-neka-guṇādhivā-  
sassa Sakyā-sīhanvaya-jātassa ambhakaṃ mahā-dhamma-rājassa  
pi pasādanīyaṃ kāraṇaṃ vatvā ārocetvā sammā-paccayehi  
anuggahāpesiṃ. Rakkhaṅ-gadesato ānītassa dhama-māne  
bhagavati sammukhā-paṭisaṃkhatassa Mahāmuni nāma  
mahā-buddha-paṭibhāgassa vīsa-sata-ratanubbedha-mahā-pāsāda-  
māne Asoka-rāme Ratanabhummi-kittima-hāvihārato uttara-  
disābhāge āganta-kānaṃ ālaye padarika-vāse vāsāpesiṃ.

Tasmiṃ yeva vasse vassū-pagamma-divase channaṃ sāma-  
nerānaṃ sādhu-kam ubhato suddhika-raṇena puna sāmaṇera-pa-  
bbajjam adāsiṃ. Kappāsika-koseyya-cīvara-dīpa-cayānuggahena  
ovādā-nu-sāsa-nādidhammānuggahena ca paritosesiṃ. Anto-  
vassaṃ pi temāsaṃ upasaṃpadāpekkhaṃ katvā pātimokkhaṃ  
sammāvācesiṃ. Nādanāmaṇ ca upāsakaṃ pabbajjāpekkhaṃ  
katvā liṅga-daṇḍa-kammasekhiya-sikkhāpadāni sikkhāpesiṃ.  
Vassaṃ vuṭṭhaka-le pana upasaṃpadāpekkhānaṃ channaṃ  
sāmaṇeraṇaṃ pabbajjāpekkhassa ca Nādanāmassa upāsakassa

<sup>1</sup> All these = 1801 A.D.—[Rh.D.]

pabbajjūpasampadārahabbhāvam kumudakundasaradacandikā-samānasetagajapatino mahādhammarañño ārocesim.

Pāsānachattam iva sāsānagarusāsānamāmako mahādhammarājā pi tesam pattacīvarādisamaṇaparikkhāram sabbam niyyādetvā te pi gihīlīṅgagāhāpanena,<sup>1</sup> suvaṇṇamaya-maṇikūṭamakūṭakūṇḍalavalayamuttābhārapāmaṇ gasuvaṇṇa-mālādyanekālaṃkāraṇena rājavatthakañcukanivāsaṇena ca devarājavesasadisam cakkavattirājavesam harāpetvā, sāgaran-tamahīpālarājānucchavikāya hatthidantakhacitasuvaṇṇasivikāya abhirūhāpetvā, bālabhānumaṇḍalasadise duve duve nānābharaṇālaṃkatasuvaṇṇachatte sīsopari dhāretvā, maram-mabhāsāya Kryin<sup>2</sup> icc abhidhānam nāgadantakanakamaṇiparibhūsitam<sup>3</sup> veṇuchattarājabbhaṇḍam ādikam<sup>4</sup> katvā, anekasatarājākakudhabhaṇḍapasāraṇena upasobhetvā, nānādesakulasamudāciṇṇa<sup>5</sup> turiyavādagītanata<sup>6</sup> nāṭakādimaṅgala<sup>7</sup> chaṇe-na<sup>8</sup> anekasahassatthānantarappattasenāpatādyamaccaparijana-rājaparivārena ca parivārāpetvā, Masakkasāradevanagarasādise Amarapurānagare vithānuvīthiparicāraṇena Vejayanta-devapāsādasadisapaṇṇāsasataratanuccayapāsādabhūsitam rājānivesanam paveśetvā, tatth' eva maṅgalachanāgāraṇāmake tibhummiḃe suvaṇṇakūṭāgāre dakkhiṇamahesādidevorodhagaṇena mahā-uparājādīrājakulagaṇena mahasenāpatādirājā-maccagaṇena asigāhādiparicārakagaṇena ca saha catupari-samajjhe nisinno sakalasāmantarājaparivāro mahāsammata-dyasambhinnasakya-rājakulappasuto saddhāsīlasutacāgādigu-ṇagaṇādhivāso dhavalagajapatimahādhammarājā tesam pac-cayānuggahadhammānuggahaṇ ca sammāsambodhipaccayam katvā, chaddantahatthirājasonḍasadisena suvaṇṇabhīṇkārena dakkhiṇodakam pātesi.

Tato param paṇa te yathā vuttena sabbūpakāraṇena saddhim rājanivesanato pacchimuttaradisābhāge anto nagare yeva thitam tidasapure Sudhammasālāpaṭibhāgam Sudhammam nāma tibhummiḃam suvaṇṇamahāsālam āharāpetvā,

<sup>1</sup> B. °gam gā°.

<sup>4</sup> B. ādim°.

<sup>7</sup> B. °maṅgula°.

<sup>2</sup> B. kuñ icchā°.

<sup>5</sup> B. °kiṇṇa°.

<sup>8</sup> B. °janena.

<sup>3</sup> B. guntakanaka°.

<sup>6</sup> B. °natṭa°.

imesam pabbajjam upasampadañ ca dethā 'ti saṃghassa niyyādesi.

Atha Ñāṇābhivaṃsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimāṇo bhikkhusaṃgho Sudhammasālāya samīpe t̥hītāya hatthinatha<sup>1</sup> suvaṇṇathūpavhayacetiyasamalaṃkatāya Suvaṇṇaguḥāya nāma ekādasavipattisamatikkantiyā tividhasampattiyuttāya sīmāya sannipatitvā, sammāsambuddhapari-nibbānato catucattāḷīsatisatadvisahasase jinasāsanavasse dvidvirasapariharanato bāvisatisattasatekasahasase khachapaṇcapariharanato dvāsatt̥hisatasahasase ca sirisakarāje sampatte Kattikamāsajunḥapakkhacātuddasidīne divādvipahārevelātikkante dvighaṭṭipamāṇe chāyāpādachakkakāle catutimsāyuvassam Ambagahapitiyaṃ<sup>2</sup> nāma sāmaṇeraṃ Ambagahatissam<sup>3</sup> nāma katvā Ñāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Uttaradevīvihāravāsī thero Pāsādavihāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva divase divā dvipaharavelātikkante catughaṭṭipamāṇe navachāyāpādakāle aṭṭhavisāyuvassam Mahādampam nāma sāmaṇeraṃ Mahādampātissam,<sup>4</sup> nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva ahani divā dvipaharavelātikkante chaghaṭṭipamāṇe ekādasachāyāpādakāle pañcavisāyuvassam Kocchagodham,<sup>5</sup> nāma sāmaṇeraṃ Kocchagodhatissam nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummanubhavanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivaṃsakittisûrāmaccaṇivihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahe yeva divā dvipaharavelātikkante sattaghaṭṭipamāṇe terasachāyāpādakāle bāvisatāyuvassam Brāhmaṇavaṭṭam nāma sāmaṇeraṃ Brāhmaṇatissam<sup>6</sup> nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭṭipamāṇe

<sup>1</sup> C. "nata".

<sup>4</sup> B. uttamamba.

<sup>2</sup> B. °tiyaṃ.

<sup>5</sup> B. adda kosgodham.

<sup>3</sup> B. °pitiyaṃ.

<sup>6</sup> B. jīnopalitissam.

paṇṇārasachâyâpâdakâle vîsatâyuvassam Bogahavattam,<sup>1</sup> nâma sâmaṇeram Bogahatissam<sup>2</sup> nâma katvâ ten' eva upajjhâyena upasampâdesi. Pāsānussāpanavihāravāsī thero Ratanabhummirammavivihāravāsī thero Ravivaṃsakittisūrā-maccavivihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahani<sup>3</sup> yeva divā tipahāra velātikante tighaṭṭipamāṇe sattarasachâyâpâdakâle vîsatâyuvassam Vāturagamman nâma sâmaṇeram Vāturatissam nâma<sup>4</sup> katvâ ten' eva upajjhâyena upasampâdesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tam divase yeva Nādam nâma upāsakam pi<sup>5</sup> Nāṇābhivamsadhammasenāpatittheren' eva upajjhâyena pabbājesi. Yeva sikkhāpadādāyako pabbajjācariyo. Pabbajjāpari- ca tatth' eva sīmāmālake Dhammatissam nâma sâmaṇera-nāmam akāsi.

Tato param pana ekādhike yathā vutte jinasāsanavasse sirisakarāje ca sampatte Vesākhamaśajunhapakkhaterasadine divā ekapahāra velātikante ekaghaṭṭipamāṇe navachâyâpâdakâle chattimsâyuvassam Dhammatissam nâma tam sâmaṇeram<sup>6</sup> Nāṇābhivamsadhammasenāpatittherena upajjhâyena upasampâdesi. Ratanabhummirammavivihāravāsī thero Soṇṇalekhāgaravivihāravāsī thero ca dve kammavācābhāṇakā upasampadācariyā.

Evam pana 'mhehi Tambapaṇṇikānam pattacivārādikappi-yapaccayehi pabbajjūpasampadāya ovādānusāsaniyā uddesapari-pucchāya cavanadhammakhandhapuñjamatte<sup>7</sup> sarīre cute pi acavanadhammaṅgalasaññutta—Ambagahatissādyabhi-dhānadānena ca dhammāmisānuggahaṇam katam. Tad etam na lābhasakkārasilokādihetu, atha kho Laṅkādiṇe cirataram<sup>8</sup> sāsana-patitṭhānopāyakarassa Bhagavato Arahato Sammāsambuddhassa varasāsanābhivuddhijutikārānam theravaṃsapadīpānam Mahāmahindattherādīnam Mahāvihāravāsīnañ ca

<sup>1</sup> C. Bho°.

<sup>2</sup> B. jayatu-jinatissa°.

<sup>3</sup> B. tadāni.

<sup>4</sup> B. dhammādhāratissa.

<sup>5</sup> B. -p-.

<sup>6</sup> B. tissanāman katvā.

<sup>7</sup> B. puñña.

<sup>8</sup> B. thi°.



bahulam pemamânagâravasakkaccakaranena. Idân' etarahi vijjâmânânam tumhâkañ ca dhammavâdinam pesalânam paggañhitukâmena sarâjakulasâmaccasaparijanasanegamajânapadassa ca tidhâbhinnasihâḷindassa mahâdhammarâjassa diṭṭhadhammikasaṃparâyikatthâbhipatthanena sabbalokânu-sâsakassa satthuno sudullabhavarasâsanâbhivuḍḍhijutipaccâ-simsanahetu y'eva kataṃ.

Tathâ hi tesam idhâgatânam sâmaṇerânam upâsakânañ c<sup>a</sup> pathamaṃ eva paṇitajjhâsayabhâvâbhâvam vimaṃsetvâ, paṇitajjhâsayabhâvam tathato thetato ñatvâ, yathâ dhammaṃ yathâ vinayaṃ ovâdânusâsanam kattukâmena Sekhiyavatta-Khandhakavattam pâṭhato atthato adhippâ-yato ca vibhâvetvâ, tesu vattesu pariyâpannam "parimaṇḍalam pârupissâmîti sikkhâ karaṇîyâ 'ti'"<sup>1</sup> âdikam "suppaṭicchanno antaraghare gamissâmîti sikkhâ karaṇîyâ 'ti'" âdikañ ca Sekhiyavattam, "sace ârâme kâlo ârocito hoti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâya-bandhanam bandhitvâ saguṇam katvâ saṃghâṭiyo pârupitvâ"<sup>2</sup> gaṇṭhikam paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukam ataramânenâ gâmo pavisitabbo na v'okkamma therânam bhikkhûnam purato gantabbaṃ suppaṭicchannena antara-ghare gantabban 'ti'" âdikam, "piṇḍacârikena bhikkhave bhikkhunâ idâni gâmaṃ pavisissâmîti timaṇḍalam paṭicchâ-dentena parimaṇḍalam nivâsetvâ kâyabandhanam bandhitvâ saguṇam katvâ saṃghâṭiyo pârupitvâ,"<sup>3</sup> gaṇṭhikam paṭimuñ-citvâ dhovitvâ pattam gahetvâ sâdhukam ataramânenâ gâmo pavisitabbo. Suppaṭicchannena antaraghare gantabban 'ti'" âdikam<sup>4</sup> ca Khandhakavattam sammâmanasi kârâpetvâ, yathâ upasaṃpannehi gâmâdipavesane parimaṇḍalam suppaṭic-channaṃ ca nivâsanapârupanaṃ<sup>5</sup> kâtabbaṃ tathâ sâmaṇerehi pîti yathâ dhammaṃ yathâvinayaṃ nivâsanapârupanayaṃ uggahâpesim.

Tattha pana Sekhiyavatta-Khandhakavattam sâmaṇerehi ra sikkhitabbaṃ bhikkhû ârabbhâ paññattattâ 'ti kassaci

<sup>1</sup> Oldenberg, Vinayapiṭakam, vol. iv. p. 185.

<sup>2</sup> B. pârupmîti.

<sup>4</sup> Ibid. vol. ii. p. 213.

<sup>2</sup> B. pârupmitvâ

<sup>5</sup> B. pârupma.

âsamkâ siyâ, tamnivattanattham ayam Mahāvaggatthakathâ-pātho udāharitabbo. Yāva pana attanā sikkhitabbasikkhāpadāni na jānāti, saṃghātipattacīvaradhāraṇatṭhānanisajjādisu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojanasālam vā salākabhājanatṭhānam vā aññam vā tathārūpatṭhānam na pesetabbo, santikāvacaro yeva kātabbo, bāladārako viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbam nivāsanapārupanādisu ābhisamācārikesu vinetabbo. Tena pi anujānāmi bhikkhave dasah' āgehi samannāgataṃ sāmaṇeraṃ nāsetun' ti<sup>1</sup> evaṃ parato vuttāni dasa nāsanangāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sīle sādhuṃ sikkhitabbaṃ 'ti. Ettha hi nivāsanapārupanādisū 'ti ādinā sāmaṇeraṇaṃ Sekhiyavatta-Khandhakavattesu sādhuṃ sikkhitabbataṃ dasseti.<sup>2</sup>

Tatthāpi ābhisamācārikasaddena sekhiyavattakhandhakavattapariyāyo 'ti kassaci āsamkâ siyâ, tam nivattanattham idaṃ ṭikāttayavacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha ca kattabbassa akaraṇe akattabbassa ca karaṇe daṇḍakammāraho 'ti dipetīti sārattadīpanī-vacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisaṭṭhi-ādilokavajjasikkhāpadesu sāmaṇerehi vattitabbam. Tattha avattamāno alajjī daṇḍakammāraho 'ti dassetīti Vimativinodanī-vacanam. Ābhisamācārikesu vinetabbo 'ti vacanato Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha cārittassa akaraṇe vārittassa ca karaṇe daṇḍakammāraho 'ti dipetīti Vajirabuddhi-ṭikā-vacanam. Idaṃ hi ṭikāttayavacanam. Ābhisamācārikasaddassa Sekhiyavatta-Khandhakavattapariyāyabhāve sādhuṃ pārupanarakkhanatthāya urabandhanavattam yuttarūpaṃ suttānuloman' ti evaṃ pi kassaci āsamkâ siyâ, tam nivattanattham ayam cūlavaggapāli. Na bhikkhave kaṭisuttaṃ dhāretabbam yo dhāreyya āpatti dukkassā 'ti.<sup>3</sup> Tatrāyaṃ atthakathā. Kaṭisuttan' ti yaṃ kiñci

<sup>1</sup> Mahāvagga I. 60.

<sup>2</sup> B. °si.

<sup>3</sup> This must be Cullavagga V. 2. 1; but Oldenberg reads there (as at X. 16) *kaṭi-suttakam*, and gives no various reading. (Rh. D.)

kaṭipilandhanam antamaso suttatantumattam pīti urabandhanavattena bandhitabbaṭṭhānaṃ ca kaṭipariyāpannam eva. Tathā hi Pārājikakaṇḍaṭṭhakathāyaṃ vuttam piṭṭhi ve majjhāvattato pana hadayāvātato ca paṭṭhāya yāvad nakhasikhā ayaṃ kaṭiparicchedo 'ti. Ācariyupajjhāyānam āciṇṇam pi dhammikam eva vaṭṭati nādhammikam. Tenāha Saṃgītikhandhake<sup>1</sup> kappati bhante idam me upajjhāyena ajjhāciṇṇan idam me ācariyena ajjhāciṇṇan 'ti ajjhācaritun 'ti. Āciṇṇakappo kho āvuso ekacco kappati. Ekacco na kappatīti. Tad aṭṭhakathāyaṃ pi ca ekacco kappatīti dhammikam āciṇṇam sandhāya vuttan 'ti āha. Tasmā jinasāsanam pāsānacchattam iva garuṃ karontena yathā dhammam yathā vinayaṃ paṭipujjantena dhammavādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatṭhakathāyaṃ vuttam, gaṇṭhikam paṭimuṇcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṃharitvā yāva maṇibandham paṭicchādetvā antaraghare gantabban 'ti, tathā upasampannehi viya sāmaṇerehi pi nivasanapārūpanam kātābhan 'ti nitṭham ettha gantabham.

Amhākam pi dīpe Sāmindadesasamkhāte Siyamaratṭhe ekaccānam pāli-aṭṭhakathāṭīkādigandhesu yathābhūtam attham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādacārittam atthi. Tam pi uddhamma-ubbinayaabhāvena chaḍḍāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsana-jotane pi Lankādīpe Mahāmahindattherādīto pabhūti Mahāvihāravāsīttherānūtheram yathā dhammam yathā vinayaṃ sāmaṇerānam parimaṇḍalasuppaticchannapārūpanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātārogena saddhivihārikam Cūḷanāgaṃ nāma sāmaṇeram yāgupatiggahanatthāya Cūḷagāmaṃ pesanakāle, tassa sāmaṇerassa cīvaṃ pārūpitvā tasmim gāme Cūḷiyā nāma upāsikāya geham upagatabbhāvaṃ sihaḷavattthupakarane dasalekhāya likhitapothhake gekāraṅge.

"Saṃghāṭim pārūpitvāna pattahattho vicakkhaṇo, okkhittacakkhu satimā Cūḷiyā purato ṭhito 'ti" āha. Sihaḷādīpe yeva Devagīrivihāravāsīttherassa vātābādhena saddhivihārikam

<sup>1</sup> Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapaṭiggahanatthāya gāmaṃ pesanakāle, tassa sāmaṇerassa cīvaram pārupitvā gāmaṃ pavitṭhabhāvaṃ Sahassavatthupakarane pañca lekhāya likhitapottḥake naka-raṅge evam āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa samvaccharāni bādheti. So thero ekadivasam sāmaṇeraṃ pakkosivā sāmaṇera bhikkhāya caritvā telam ānehīti āha. Tato sāmaṇero cīvaram pārupitvā sakalagāmaṃ bhikkhāya caritvā kiñci alabhivā gacchati. Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā ’ti āha. Sāmaṇero attano āgatakāraṇam amaccassa kathesi. Tam sutvā amacco tena hi bhante idh’eva hothā ’ti vatvā, tassa hatthato thālakaṃ gahetvā anto pavisetvā churikaṃ mūlena ṭhapetvā, atṭhakahāpanagghanakaṃ telam thālakaṃ pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva sāsanaṇaṃ pemamānasena sikkhāya garukārakena uddhammaṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhamma-vinayasaññuttam samācāraṃ attanāpi patipajjitabbaṃ paresam pi ovaditabbaṃ anusāsītābbaṃ.

Aññam pi Siyamadesasamkhāta-Yonakaraṭṭhavāsīnaṃ atṭhakathāya pālīṃ ṭikāya atṭhakatham gaudhantarena gandhantaram samsandevā, bhagavato saṃgahakānañ ca abhippāyam ajānantānaṃ ekaccānaṃ Yonakabhikkhūnaṃ gāmātipavesane pathamaṃ ekamaṃ ekam cīvaram karitvā pacchā tass’ upari ekam vā dve vā cīvarāni ubhato pārupanacārittam atthi. Tad etam pi uddhamma-ubbinayaabhāvena chaḍḍāpetvā sāsanasuddhim akāsi mahārājā.

Evam pan’ amhākaṃ idh’ āgatānaṃ Sihajabhikkhūnaṃ dhammāmisānuggahaṇaṃ tunhākañ ca dhammapaṭisaṃyuttasandesapesanaṃ kappānaṃ koṭisatena pi ativyadullabhasāsanaṇavarābhivuddhijotihetu yevā ’ti yoniso manasi kātābbaṃ. Mayam hi sabbattha sāsanaṇavarābhivuddhijotim abhipatthema. Viseso Tambapaṇṇidipavare. Tañ hi pubbe sāsanaṇavarābhivuddhijotitṭhānaṃ ariyajanaṇaripunṇam iva jātaṃ amata-mahānibbānotaraṇatitṭhabhūtaṃ. Tasmā

Battimsayojanam dīgham atṭhārasahī vitthataṃ  
Lankādīpavaram nāma Tambapaṇṇīti tam ahu  
Tatthāriyanivutṭhañ ca Mahāmeghavanādikaṃ



# NOTES AND QUERIES.

BY

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## AKKHAṆAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabbalo || dūrepâtī akkhaṇavedhī mahākāyappadālano (Jât. ii. p. 91).

For a parallel passage see Aṅguttara-Nikāya, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dūrepâtī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.

In the Divyāvadāna, p. 59, we find dūre-vedha and akshuṇṇa-vedha ‘an act of throwing the spear so as to graze the mark.’

The Sanskrit akshuṇṇa seems to be a mere corruption of the Pāli akkhaṇa ‘lightning.’ See the Commentator’s note to the gāthā in Jât. ii. p. 91, l. 11-12.

## AṬṬHIMIÑJĀ.

This word occurs in Jaina Prākṛit. Dr. Jacobi, in his translation of the Âcārāṅga Sutta i. l. 6 (Sacred Books of the East, vol. xxii. p. 12), says: “I do not know the meaning of this word (aṭṭhimiñjā), which is rendered [by the Sanskrit Commentary] asthi-miñjā.”

The Pāli aṭṭhimiñjā, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to Sk. majjā without attempting to show by what steps miñjā has grown out of majjā.

Dr. Jacobi's quotation of *asthi-miñjâ*<sup>1</sup> is important as proof of a Sk. *miñjâ*, *i.e.* *mriñjâ*, cf. Sk. *mrijâ*, wiping, smearing, from the root *mrij*, of which there was probably a nasalized form *mriñj*, and from which *majjâ*, evidently a *prākṛitised* form, could be derived.

Other etymologies of *majjâ* suggest themselves : (1) *majjâ* = by assimilation *mañjâ* from the root *mañj*, to wipe, smear (cf. A.S. *smeru*, fat, smear, with Gr. *σμάειν*, to rub, wipe; Sk. *√lip*, smear, daub, *lepa*, salve, grease); (2) *majjâ* = *mañjâ* = *marjâ* (cf. *Prākṛit mañjara* for *mārjara*) from the root *mrij*.

I do not think that Pāli *miñjâ* in *aṭṭhi-miñjâ* can be derived from Sk. *majjâ*, but that Pāli and Jaina *Prākṛit* retain an older form.

### ARAGHAṬṬA.

*Cakkavaṭṭaka*, *Cullavagga*, v. 16. 2, in *Vinaya Texts*, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give *Buddhaghosa's* note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta*. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to *araghaṭṭa-ghaṭiyanta*. The former part of this compound is the Sk. *araghaṭṭa*, and corresponds exactly to the Hindī *arhaṭ* or *rahaṭ*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakaṭaka* (*Cull.* v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *cakkavaṭṭaka*. The Commentator says that the long ropes used for the purpose of drawing up

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<sup>1</sup> I assume that *miñjâ* is not after all a coinage by the Commentator.

the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa's note on *camma-khaṇḍa* (Vinaya Texts, pt. iii. p. 113):—

*Cammakhaṇḍam nāma tûlāya vā karakātake*<sup>1</sup> *vā yojettabbam cammabhājanam.*

### UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikā*, loud laughter, but not *ujjhaggati*. See *Therī-Gāthā*, pp. 131, 183; *Puggala-Paṇṇatti*, p. 67. The simple verb *jagghati*<sup>2</sup> (not in Childers) is in *Jāt.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Ānguttara*, iii. 67. 5.

### UBBANDHATI.

Childers has no record of this verb, which with *rajjuyā* probably means to 'strangle.' See *Jāt.* i. p. 504. In a parallel passage in *Jāt.* iii. p. 345, *rajjuyā* is omitted. See *Sutta Vibhaṅga*, I. p. 73; *Therī-Gāthā*, v. 80, p. 131.

There is a verb *ubbhaṇḍati* (not in Childers) in *Mahāvagga* viii. 13, 1, 'to bundle up, wrap up'; and, with a different meaning, a verb *ubbhaṇḍeti* (*Therī-Gāthā*, p. 204).

### ULLOKA.

*Ulloka* (see *Cilimikā*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull.* vi. 2. 7, *Mahāvagga* i. 25. 15; 'a cloth to remove cobwebs,' *Cull.* viii. 1. 3. The translators of the Vinaya Texts give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapātika Sutta*, § 32, we find a form *ulloga*=*ulloka*, and *ulloya*=*ulloca*.

<sup>1</sup> MS. *kaṭadakatake*.

<sup>2</sup> Sk. has no *√jhagg*, *√jaggh*; cf. Sk. *√kakk*, *khaṭṭikā*.



## USSOLHIKÂ.

Childers has *Ussolhi*, but not *Ussolhikâ*. Cf.

Na hi nūn' imassa samanassa || tucchakoṭṭhasmiṃ musikâ.

Ussolhikâya naccanti || tenâyaṃ samaṇo sukhî.

(*Samyutta Nikâya*, vii. 1. 10, pp. 170, 171).

EKODI-BHAVA.<sup>1</sup>

"This term has been variously explained by Pâli and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodi-bhâva*. According to a commentary quoted in his dictionary, *EKODI*=*eka*+*udi* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samâdhi*. Prof. Kern, in the introduction to his translation of the '*Saddharma-Puṇḍarîka*' ('Sacred Books of the East,' vol. xxi. p. xvii), calls attention to the corresponding term, *ekoti-bhâva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the *ἅπαξ λεγόμενον* *EKOTI* in the '*Satapathabrahmana*,' xii. 2. 2. 4. Referring to the P. W., s.v. *ṭṭi*, we find that *EKOTI* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of *ekodi*, nor does the word *ekoti-bhâva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodi-bhâva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodi-bhâva* except one stock passage descriptive of the four *jhânas*. The following passage goes to show that '*ekodi-bhâvo*' is connected with *Samâdhi* (a more advanced state of meditation than *Jhâna*):

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<sup>1</sup> See "*Academy*" for March 27th, 1886, p. 222.

‘Pañcāṅgike samādhimhi sante ekodibhāvite<sup>1</sup>  
paṭippassaddhiladdh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the ‘Sutta-Nipāta’ we find *ekodi* uncombined in the phrase ‘*ekodi nipako sato*,’ *i.e.* *intent on one object*, wise and thoughtful (see Prof. Fausböll’s translation, ‘Sacred Books of the East,’ vol. x. p. 181). With this compare a similar passage (where the plural is used) in the *Samyutta-Nikāya*, ii. 2. 1. The commentator explains *ekodi* by *ekaggacitta*. The Burmese (Phayre MS.) version has *ekodhi*, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than *ekodi*. It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhi* = ‘end, point, aim’). The loss of aspiration seen in *ekodi* is not altogether unknown in Pāli, and may be due to the following aspirate in *ekodi-bhāva*, for the use of *ekodi* uncombined is known only to occur in one stock phrase. *Ekodi-bhāva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvāna, in which there is no mental or bodily disturbance of any kind.<sup>2</sup> Hence we find, instead of *ekodi nipako sato*, the phrase (similar in meaning) *acapalo nipako samvutindriyo*.

It is well known that the Jains, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure *jhāna*) *egatta-bhāva*, *egattī-bhāva* = *ekāgratā*.<sup>3</sup> With this compare the Jaina ‘*manaso egattibhāva*’ (*Aupapātika Sutta*, p. 59) with the Pāli

<sup>1</sup> *Ekodhibhūto* occurs in the *Satipatthāna-vagga* of the *Samyutta-Nikāya*. See *Āṅguttara-Nikāya*, iii. 100, 4.

<sup>2</sup> *Cf.* *Suññato samādhi*, *animitto samādhi*, *appaṇihito samādhi* (*Milinda-Pañha*, p. 337; *Āṅguttara*, iii. 163, p. 299).

<sup>3</sup> In the *Yoga* philosophy *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed; *ekaggatā* is never, I think, thus used in Pāli. Certain of the *Kammaṭṭhāna* exercises consisted in fixing the mind on some *sensuous* object.

‘manaso ekodibhâva’ (Brahmajâla Sutta). The Jainas were not ignorant of the term avadhi, *cf.* ohi-ñâṇa = avadhi-jñâṇa (Aupapâtika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darṣana = Pâli sammâ-daṣṣana), etc., as destroying the natural hindrances’ (see *Life and Essays of Colerbrooke*, vol. i. p. 445). Prof. Jacobi defines ‘ohi-ñâṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists.<sup>1</sup> It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (*cf.* kevalî, Thera-Gâthâ, v. 679; Sutta-Nipâta, v. 82; Samyutta-Nikâya, vii. i. 8-9). In the Yoga philosophy kaivalya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna.

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarîka, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result.’ The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prâkritized

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<sup>1</sup> See an interesting note on ohi-ñâṇa, in Dr. Hoernle’s edition of the “Uvâsaga-dasâo,” fasc. i. p. 48.

form, *ekodi* or *ekodhi*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Puṇḍarīka' (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in *syandanika-gūthodilla* (*var. lect.*—*oḍigilla*,—*oḍigalla*), translated by 'gutters and dirty pools.' Prof. Kern acknowledges that his rendering of *gūthodilla* is conjectural. Here we may call in Pāli to throw some light upon the whole compound *syandanika*°. Not seldom we find the Pāli terms *candanikā* and *oligalla* occurring together (see *Āṅguttara-Nikāya*, III. vi. 8; *Milinda-Pañha*, p. 220; *Sabbāsava Sutta*), the former meaning, according to the *Abhidhānappadīpikā*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village.' The Pāli *candanikā* is probably to be referred to a more original *caṇḍanikā*, from the root *caṇḍ*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gāthā*, l. 567; *Cullavagga*, v. 17. 1). *Buddhaghosa* defines it as *asucikalalakūpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof. Kern is deduced by him from the root *syand* (*cf.* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli *candanikā*. *Gūthodilla* should, I think, be rendered 'cesspool,' answering to Pāli *gūthakūpo*. But the latter part of '*gūthodilla* = *gūtha* + *uḍilla*' offers many difficulties. Prof. Kern quotes the Pāli *oligalla* as a parallel form; and, at the first glance, *uḍilla* (*uḍigilla* or *uḍigalla*) looks very much like a Sanskritizing of a more primitive *oligalla*, with an attempt, perhaps, to connect it with *uḍu*. All the MSS. I have examined have the dental, and not the cerebral, *l* in *oligalla*, though Dr. Trenckner finds the word with the cerebral *l* in the *Milinda-Pañha*. The form *uḍilla* may point to an older *uḍikilla*, from *avaḍi* = *avaṭi* 'pit, well'; while the Pāli *oligalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prākṛit forms, Sanskrit ārdra) 'swampy, marshy,' and galla=Sanskrit garta, Prākṛit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Māhārāṣṭri,' gives us a form 'ullī=schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pāli philology."

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241:—

"After reading Dr. Morris's suggestive article on 'Ekodibhāva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekotiḥbhāva in the 'Lālita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekābhibhāva. Added to this, I find a query, 'Could it be for ekakoṭibhāva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭibhāva would be clear. It would be the same as ekāgra and ekāgrabhāva. Ekāgra occurs in the very first line of Manu, and is well explained there by viśayāntarāvyākṣiptakitta, 'concentrated, his mind not being distracted by any other objects.' Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Śatapathabrāhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhāṣā word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhūti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotiḥbhāva represents ekāvali- or ekoliḥbhāva, is

not convincing. Dr. Morris proposes *ekâvadhi-* or *ekodhibhâva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhi*, the Jaina *ohi*, into *oḍi*, and, again, the representation of *oḍi* by Sanskrit *oṭi*, could be supported by analogous cases. To take *ekoṭi* as an irregular contraction of *ekakoṭi* is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it."

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekoti*:—

"The passage in question (*Śat. Br. K. xii. 2, 2, 4*) runs as follows:—*Ṣṛiṣṭhyābhiplavau tantre kurvitēti ha smāha Paingyāḥ; tayoh stotrāṇi ca śāstrāṇi ca saṃcārayed iti. Sa yaṭ saṃcārayati tasmād ime prāṇā nānā santa ekotayaḥ, samānam ūtim anusamcaranti.*

'Let him make the *Ṣṛiṣṭhya* and *Abhiplava* the two tantras,' said *Paingya*; 'and let him make both the *Stotras* and *Śāstras* in (or, of) these two run together (? *i.e.* in the same manner).' Now, because he makes them run together (? in the same manner), therefore these vital airs (of man), though being distinct, are *ekoti*, run together along one and the same *ūti*.

The question is, What is here the meaning of *tantra* and *ūti*? Prof. Weber (in *Böttl.-Roth's Dict.*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order'; and *ūti* (from *av* 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take *tantra* in its original sense of 'warp,' and *ūti* (from *vā*, 'to weave') in that of 'web, weft.'

He is to make the *Ṣṛiṣṭhya* and *Abhiplava* the warps of two (sacrificial) webs. And because he makes the *stotras* and *śāstras* run together therein (? as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with *ûti*) is corrupt or incomplete; but I have compared the Bodleian MS. of the *Kāṇva* recension, and find that it has the same rendering of this passage.

Whether this 'ekoti' has anything to do with the *ekotibhāva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

### OPADHIKA.

"Yajamānam manussānam  
puñṇapekhānapāṇinam  
karotam opadhikam puñṇam  
kattha dinnam mahapphalan ti."

(Sāmyutta-Nikāya, vi. 2, p. 233.)

The only meaning that Childers assigns to *opadhika* is 'belonging to *upadhi*'; but this gives no explanation of the word in the *gāthā* above quoted.

Bearing in mind such phrases as "*puñṇāni anekāni karoti*," "*puñṇam anappakam karoti*," *opadhika* must mean 'exceedingly great,' and be connected with *Sk. upādhi*.<sup>1</sup> The Editors of the *Divyāvadāna* register an equally puzzling *aupadhika* (p. 542, l. 17-28).

### KUKKUṬA-SAMPĀTIKA.

This occurs in *Āṅguttara Nikāya*, iii. 56, with reference to a shower of sparks or of hot ashes.

In the *Divyāvadāna*, p. 316, l. 11, we have *kukuṭasam-*

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<sup>1</sup> *Opadhika* cannot be referred to *upadaha* (not in Childers). See *Milinda-pañha*, pp. 108, 109, 164; *Suttavibhaṅga*, ii. p. 148.

pâta,<sup>1</sup> and in the Index of Words the Editors suggest kukura [P kukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkuḷa or kukkula is a variant (see Jâtaka, ii. p. 134; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm's Household Tales, vol. ii. p. 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house. Grimm's Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland."

### CILIMIKÂ, CILLAKA.

The word Cilimikâ occurs in Cullavagga, vi. 2. 6. 7, and= cimilikâ in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii. 1. 5). Dr. E. Müller refers cilimikâ to Sk. cilamilika, cilimilikâ, ciliminikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [Pcela]. Buddhaghosa explains cilimikâ as tālapaṇṇādīhi katâ. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindî jhilamī 'a kind of cloth,' jhilamilâ 'a kind of gauze,' cf. Marāṭhī jhilamilâ 'ornamental shreds of paper, fringe.' With these forms we must connect Hindî cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pāli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging. Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli 'cloth,' jhillikâ 'a cloth or rag used for applying colour on unguents,' from cīra 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhillika 'a cricket,' with cīri, cīrika, cilli, cillika 'a cricket.'

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<sup>1</sup> Kukkuṭasampâta occurs in Suttavibhaṅga, II. p. 63.



There is a Pâli CILLAKA (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Therî-Gâthâ, v. 390 :—

Ditthâ hi mayâ sucittâ sombhâ dâruka-cillakâ navâ |  
Tantihi ca khîlakehi ca vinibaddhâ vividham panaccitâ  
||390||

Tamh' uddhate tanti-khîlake visatthe vikale paripakkate |  
Avinde khaṇḍaso kate kimhi tattha manam nivesaye ? ||391 ||  
Tathûpamaṁ dehakâni maṁ tehi dhammehi vinâ na vattanti  
Dhammehi vinâ na vattanti kimhi tattha manam nive-  
saye ? ||392 ||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a *dancer*). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what <sup>1</sup> in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, *i.e.* the four dhâtus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhâ (not in Childers) is explained by the Commentary, p. 211, as sombhakâ, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' *cf.* Sk. pusta, pustaka).

Sombhâ must be referred to the √çumbh or √çubh.<sup>2</sup>

<sup>1</sup> *I.e.* on what particular part of the figure when reduced to fragments.

<sup>2</sup> Is *sobhaṇkam* (*sobhanakaraṇam*) in the Majjhima sîla, rendered 'balls' by Dr. Davids (*Buddhist Suttas*, p. 192), to be referred to *sombhâ* in the passage translated above, and to be rendered by 'puppet-shows'?

With regard to cilimika, cillaka and cîra, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root *cir* or *cil* 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindi *ciracirânâ*, *cilacilânâ* 'to crackle'; *cîranâ* 'to rend, tear'; *cîri* 'a cut, tear'; *jhilamîlânâ* 'to crackle'; *jhirî* 'crack, slit, bark.'

### CHANDAKA.

*Chandakam samharati* (not in Childers) seems to mean 'to raise a subscription,' 'make a collection.' *Cf.* Hindi *candâ uṭhânâ* 'get up a subscription,' 'contribute.' See *Jât.* i. p. 422; *Jât.* ii. pp. 45, 196; *Suttavibhaṅga*, ii. p. 250.

### DHAMSATI.

Childers registers *dhamseti* 'to fell,' 'destroy,' but not *dhamṣati* 'to fall,' 'fall away from' (with the ablative). *Cf.* *Jât.* iii. p. 260, where *dhamṣati* is explained in the Commentary by *parihīyyati*; also *Jât.* iii. p. 457, "saggaṭṭhānā dhamṣati," explained in the Com. by "ākāsato bhassitvā paṭhaviṃ pavissati." *Dhamṣate* occurs in *Thera-Gāthā*, v. 225, "sukhā so dhamṣate," and in v. 610, "dussilo pana mittehi dhamṣate pāpam ācaram."

### NIKŪJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. *nikūj* 'to chirp, warble, hum.'

*Kānasmiṃ vanasaṇḍacārīṇī kokilā va madhuram nikūjitaṃ*  
*Taṃ jarāya khalitaṃ tahiṃ tahiṃ saccavādivacanam anañ-*  
*ñathā* (*Therī-Gāthā*, v. 261).<sup>1</sup>

The second *nikūjati* (of onomatopoeic origin with the first) is not found in Sanskrit. It means 'to twang.' *Cf.* Sk.

<sup>1</sup> *Cf.* *Khippaṃ giram eraya vaggū vaggū hamso va paggayha sanikam nikūjam*  
*Bindussarena suvikappitena* (*Thera-Gāthā*, v. 1276).

√çin̄j (weakened form of a root kiñj or kuñj) 'to twang, jingle'; çin̄jini 'a bow-string'; and √kuñj 'to rustle.'

Yathā cāpo ninnamati jiyā cāpo nikūjati (Jāt. iii. No. 397, p. 323, l. 7).

### NIKKINĀTI.

Childers registers kiñāti and vikkiñāti, but not nikkiñāti, but see Milinda-paṇha, p. 284. Does āvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitā puttam inatto vā ājīvakapakato vā āvapitum vā vikkitum vā ti."

### NIBBHOGA.

Aññatra oṭṭha-nibbhoga nāyam jānāti kiñcanan ti (Jāt. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jātaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga=oṭṭha-bhañjana<sup>1</sup> 'making a wry face' (Jāt. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oshṭhau nirbhujati 'to distort one's lips, make a wry face,'<sup>1</sup> corresponding to Pāli oṭṭham bhañjati (oṭṭham bhuñjati), Jāt. ii. pp. 263, 264.

### PAVECCHATI AND ANUPPAVECCHATI.<sup>2</sup>

The words pavecchati and anuppavecchati present many difficulties to Pāli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenekner has pointed out ("Pāli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

<sup>1</sup> Cf. Sk. bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth.'

<sup>2</sup> See "Academy" for Sept. 26th, 1885, p. 207.

derivative from avikshat; but neither viṣ nor vish makes good sense. In the meaning it agrees with Sanskrit prayacchati, but the identification presents some phonetical difficulties."

Though pavecchati means 'to give,' the syntactical use of deti is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of pavecchati in the following passages:

"Ādeyyesu dadam dānam deyyesu na pavecchati."

(Jât. iii. p. 12; see also p. 172.)

"Kâlana tamhi havyam pavecchati."

(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."

.(Samyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of pavecchati was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root viṣ or vish, it might well be derived from the root vṛish ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli acchati, from the root âs, through the aorist acchi.

It is worth noting that, traditionally, the meaning of 'give' is assigned to vṛish by the Sanskrit lexicographers. But the Sanskrit pra-vṛish is represented in Pâli by the verb pavassati, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Samyutta-Nikâya, iii. 3, 4, where abhivassati occurs, and again in viii. 7. See Milinda-Pañha, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,'<sup>1</sup> have as yet been pointed out; but

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<sup>1</sup> The Burmese MSS. read pavacchati and anuppavacchati.

anuppavecchati does occur with deva as its subject in an inedited portion of the *Āṅguttara-Nikāya*, III. 33, p. 135: "devo ca sammādhāraṃ anuppaveccheyya."

"Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānaṃ . . . devo na sammādhāraṃ anuppavecchati, tena dubbhikkhaṃ hoti" (*Ib.* III. 56, p. 160). See *Divyāvadāna*, pp. 25, 437; *Milinda-Pañha*, p. 375.

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the *Sutta-Nipāta* (vv. 208, 209), where anuppavecchati<sup>1</sup> occurs in the sense of *deti*, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

"(208) Yo jātaṃ ucchijja na ropayeyya  
jāyantaṃ assa nānuppavecche  
taṃ āhu ekaṃ muninaṃ carantaṃ  
adakkhi so santipadaṃ mahesi.

(209) Saṅkhāya vatthūni pamāya bijaṃ  
Sinehaṃ assa nānuppavecche."

Prof. Fausböll translates the foregoing verses as follows:

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way to it* while springing up towards him, him, the solitary wandering, they call a Muni: such a great *Isi* has seen the state of peace.

"(209) Having considered the causes [of sin and] killed the seed, *let him not give way to desire for it.*"

Anuppavecchati cannot mean 'to give way to,' nor does assa (v. 208) mean *towards him*; the dative must be

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<sup>1</sup> Childers, in the Addenda to his *Pāli Dictionary*, explains anuppavecchati by 'to enter,' from *√viç*; but this gives no sense.

here used to express 'to' or 'for' (the sake of) as in v. 209 and in the second quotation from the Anguttara-Nikāya.

There is a great difficulty in the reading *jāyantam* (in v. 208), the present participle of *jāyati*; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read *yāpanam* 'sustenance,' or *pāṇiyam* 'water,' corresponding to *sineham* in v. 209; but, bearing in mind the use of *deti* in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of *jāyati*, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering:

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered . . . *having killed*'; but this could easily be got rid of by taking *pamāya* as equivalent to *paminitvā*, signifying 'having discerned,' cf. 'Yo c'idha kammaṃ kurute *pamāya*,' etc. (Jât. iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms:

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

*Sineha* (*sneha*) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the Saṃyutta-Nikāya, v. 9:

"Yathā aññataram *bijaṃ khette vuttam virūhati patha-vīrasañ cāgama sinehañ ca tad ubhayam evaṃ khandhā ca dhātuyo cha ca āyatanā ime hetuṃ paṭicca sambhutaṃ hetubhaṅgā nirujjhare.*"

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated."

If, however, we are to take pamâya in the sense of 'having killed,' for it can be so translated, then saṅkhâya must be referred not to the Sanskrit saṅkhyâ, but to the causal of saṅkṣi, and may be rendered 'having destroyed,' i.e. "the sage *having* once *destroyed* the root, and *having killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits." This interpretation fits in well with v. 207, the commencement of the *Munisutta*:

"From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni."

### PAMUÑCATI SADDHAM.

In Mahāvagga, i. v. 7, Saṃyutta, vi. 1, 2 Brahmā Sahampati entreats the Buddha to open the door of the Immortal (i.e. of Nirvâna), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

"Apârutâ tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||"

This is rendered by the translators of the Vinaya Texts (Sacred Books of the East, vol. xiii. p. 88) as follows:

"Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it."

Mr. Bendall, in the Journal of the Pâli Text Society for 1883 (pp. 77-85), draws attention to the translation of pamuñcantu by 'send forth to meet it,' and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that saddham in the stanza quoted above is not 'faith,' but 'an offering to the manes,' representing the older Brahmanical faith, and that pamuñcantu

signifies 'let them relinquish.' But the thought of Brahmā Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic :

"Then Brahmā Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.'"

As the gāthā stands translated no such request is granted. We must therefore endeavour to look at the Pāli a little more closely.

Tesaṃ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavānto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pāli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavā, in a Buddhistic sense, might be almost equivalent to Pāli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvāna, self-revealed, and at first known only to himself. To saddham I would give its ordinary meaning of *faith*.

The next difficulty is with pamuñcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vācaṃ pamuñce kusalaṃ nātivelam"

(Sutta Nipāta, v. 973).

Fortunately we have an example of the use of pamuñcati with saddham, where the meaning seems tolerably clear.

"Yathā ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (pamūñcassu) saddham."

(Sutta-Nipāta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows :—"As V. was delivered



by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Pīṅgiya, to whom the words in v. 1146 are addressed, says, "Pārāyanam anugāyissam" I will proclaim the way to the further shore (*i.e.* Nirvāna). Taking sotavanto, pamuñcantu, etc., in the senses already suggested, the stanza from the Mahāvagga might be rendered thus:—

"Wide ope to them are now Nirvāna's gates,  
Let them who know the truth the faith declare."

Of course Buddha was the only one *conversant with the truth* (sotavā), and so Brahmā Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamuñcati. He says:—"I do not understand this pamuñcantu 'let them cast off, loose or emit.' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-puṇḍarīka, p. xii, note 6.)

### PASSA.

Childers has not registered this word, which occurs in Thera-Gāthā, v. 61, p. 9.

Passati passo passantam apassantañ ca passati  
Apassanto apassantaṃ passantañ ca na passaṭi ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo mṛityuṃ paśyati na rogaṃ nota duḥkhatāṃ  
Sarvaṃ ha paśyaḥ paśyati sarvaṃ āpnoti sarvaśaḥ.

## PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brâhmaṇa, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaddhakisûkara Jâtaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jâtaka story says, "They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells."

## BHAŚTÂ.

The only meaning assigned to bhaśtâ in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jât. iii. p. 278; (2) 'leathern bag,' 'a skin,' Jât. iii. p. 346; Thera-Gâthâ, vv. 1134, 1138; Therî-Gâthâ, p. 202, l. 19.

## MAKKAṬIKA.

In Jât. ii. p. 70, mukha-makkaṭikaṃ karoti means 'to make monkey-faces,' 'to make grimaces,' cf. makkavi-kâraḍîni karoti (Jât. ii. p. 447); and makkaṭiyâni karoti (Jât. ii. p. 448).

In the first gâthâ to Jât. No. 299, ii. p. 448, okkandikaṃ kîlati seems to be equivalent to makkaṭaṃ karoti. The Com. explains okkandikaṃ by "migo viya okkandikatvâ." If okkandikaṃ kîlati signify 'to cut capers,' 'gambol,' it is to be referred to the √skand; or if it be the same as 'kikim karoti' (see Jât. ii. p. 71), then we should have to refer it to the √krand.

## MOKKHACIKA.

This word occurs in the Majjhimasîla. Dr. Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling.'

Childers renders it 'tumbling, acrobatic feats.' Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?

The first part of the term—*mokkha* from  $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is *cika*? I take it to mean ‘turning’ from a root *cik*, a weakened form of  $\sqrt{\text{cak}}$  ‘to turn, whirl’ (*cf.* Sk. *cakita* ‘shaking,’ *cak-ra* ‘a wheel’; Hindi *cakcaka* ‘flashing’), a nasalized form of which we have in Sk. *cañc-ala*; Hindī *cañcala* ‘lightning,’ *cañcā-nānā* ‘to thrust, shoot.’

For weakened forms like *cik*<sup>1</sup> from *cak*, compare the Sk. roots *aṅg* and *iṅg*; *ṣam* and *ṣim*; *ṣas* and *ṣis*. Not only have we in Pāli traces of a root *cik* from *cak*, but also a root *ciṅg* ‘to turn or go round’ (not found in Sansk.), in *ciṅgulaka* ‘a mimic windmill made with palm leaves.’ *Ciṅgulaka* was probably an old game of ‘whirligigs.’ In Jain Prakrit it is called *vaṭṭa-khedḍa* (see *Aupapātika-sutta*, § 107, p. 77).<sup>2</sup>

There must have been a noun *ciṅg-ula* ‘a wheel,’ for we find in the *Āṅguttara-Nikāya* iii. 15. 2, the denominative *ciṅgulāyitvā* ‘causing a wheel to go round.’ This root *ciṅg* in the sense of ‘to jump,’ explains Sk. *ciṅg-aṭṭa* (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

### LAṅGHAKA.

*Laṅghaka* (not in Childers) is an ‘acrobat.’ See *Milinda-paṇha*, pp. 34, 191, 331; *Jāt.* i. 431. *Laṅghana-sippa* = ‘the art of jumping over swords or knives,’ *Jāt.* i. p. 430.

*Cf.* “*laṅghana-dhāvana-gīta-naccādini*” (*Jāt.* ii. 431); *laṅghī* (*Jāt.* ii. p. 363; *Jāt.* iii. p. 226).

### LOCANA.

The only meaning given to *locana* by Childers is ‘eye,’ but there is another *locana* in the phrase *kesamassulo-*

<sup>1</sup> *Cf.* Hindī *cikalanā* ‘to chew slowly’; *cikanānā* ‘to rub, polish.’

<sup>2</sup> In this section of the *Aupapātika Sutta* we find *daṇḍa-yuddha* and *nāliya-yuddha*. See note on *Daṇḍa-yuddha* in the “*Journal of the Pāli Text Society*,” 1884.

cana (Puggala-Paññatti, p. 55; Aṅguttara-Nikāya, iii. 151; Jāt. iii. pp. 74, 235). Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti.

loceti : luñcati :: moceti : muñcati.

The usual causative of *luñcati* is *luñceti* (not in Childers), cf. *kese luñcetvā* (Therî-Gâthâ, Com. p. 186) :—

Te sâdhû ti tassâ tâlaṭṭhinâ *kese luñcetvā* pabbajesum.

But *locayati* occurs once in our printed texts :—

Pañcapaññâsa vassâni rajojallam adhârayim

Bhuñjanto mâsikam bhattam kesamassum alocayim.

(Thera-Gâthâ, v. 283.)

### VALETI.

Childers has no examples of the verb *valeti* 'to twist wring,' cf. *gīvaṃ valeti* 'to wring the neck' (of a bird), Jāt. i. p. 436. In Jāt. i. p. 452, we find the expression '*sātaṃ valeti*,' where *valeti* may perhaps mean to fold?

### VIKAṆṆAKA.

This word (not in Childers) occurs in Jāt. i. p. 227, l. 27 p. 228, ll. 2, 7, and signifies a harpoon for *spearing* a crocodile. The Com. explains *vikañṇaka* by *vikañṇakasalla*.

### VIDAṂSAKA.

Danta-vidamsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Aṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jāt. iii. p. 222, l. 7).

### VIDDHA.

In the following passage *viddha* seems to mean 'open, clear':

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno<sup>1</sup> sabbam âkâsagataṃ tamam abhivihacca<sup>1</sup> bhâsate ca tapate ca virocate ca, etc.” *Ânguttara-Nikâya*, iii. 92, 2, p. 242; *Samyutta-Nikâya*, ii. 3, 11, p. 65.

### VETI.

Veti=Sk. vy-eti ‘waned,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (*Jât.* iii. p. 154, l. 6).

### SANĀKASÂYATI.

Sanâkasâyati ‘to be dejected’ is not in Childers, but see *Ânguttara*, ii. iv. 8, p. 69; *Samyutta-Nikâya*, p. 202.

### SANĀKOCANA.

Mukha-sanâkocana ‘contortion of the mouth, wry face’ (*Jât.* iii. p. 57. See note on NIBBHOGA).

### SAMADHIGANĀHATI.

Pâli, in common with Sanskrit, employs the term samadhigacchati (see Thera-gâthâ, v. 4, p. 2), but samadhi-grīṇhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhi-gacchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhiggayha tiṭṭhati diṭṭhadhammikaṇ c’eva atthaṃ samparâyikaṇ cā ti (*Samyutta-Nikâya*, iii. 2, 7, p. 86).

In the gâthâ, p. 87, to the foregoing passage adhigāṇhâti (not in Sanskrit) is used in the sense of samadhi-gāṇhâti.

“Appamatto ubho atthe adhigāṇhâti pandito.”

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<sup>1</sup> Not in Childers.

In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāyakaṃ devabhūto samāno pañcahi ṭhānehi adhigaṇhāti dibbena āyuna," etc.

### SĀKAṬIKA.

Childers gives *Sākaṭika* as an adjective, but it occurs in the *Samyutta Nikāya* ii. 3. 3. p. 57, in the sense of 'a carter.'<sup>1</sup> See *Jāt.* iii. p. 104. The *Milinda Pañha*, pp. 66, 194, has the same *gāthā* in a more correct form :—

Paṭigacc' eva taṃ kayirā yaṃ jaññā hitaṃ attano :  
Na sākaṭikacintāya, mantādhīro parakkame  
Yathā sākaṭiko nāma samaṃ hitvā mahāpathaṃ  
Visamaṃ maggaṃ āruya akkhacchinno va jhāyati.

### SĀRADDHA.

Childers has a form *sāraddho*, which he explains as *su-āraddho*, but this does not apply to *aśāraddho* in the *Āṅguttara-Nikāya* iii. 40-1, p. 148; 128. 2, which must be referred to *saṃrambhati*. Cf. Pāli *sārambha*.

### SINGI.

*Āṅguttara-Nikāya*, iv. 26 :

"Ye te bhikkhave bhikkhū kuhā thaddhā lapā singi unnaḷā asamāhitā na me te bhikkhave bhikkhū māmakā."<sup>2</sup>

Childers has no such form as *singi*, nor is it found in the Sanskrit Dictionaries.

The Commentary has the following note :

"Singi ti tattha katamaṃ siṅgaṃ ? Yaṃ siṅgaṃ siṅgaratā cāturiyaṃ parikkhatatā parikkhattiyaṃ ti evaṃ vuttehi siṅga-sadisehi pākata-kilesehi samannāgatā."

Lapa is not in Childers, but the Commentary explains it by *upalapaka* 'a fawner, intriguer.' See Childers, *s.v.* *lapako*.

<sup>1</sup> Cf. *sākuntika* (not in Childers) 'a fowler, bird-catcher' (*Therā-Gāthā*, v. 299).

<sup>2</sup> *kuhā thaddhā lapā singi carissanty ariyā viya* (*Therā-Gāthā*, v. 959, p. 87).

## SOTTI.

Sotti (Āṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacupṇāni lābhaya (*sic*) bandhitvā katakulika-kalāpako vuccati, taṃ ubhosu antesu gahetvā sariraṃ ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottim kuruvindakapāsānacupṇehi siddhim lākhā yojetvā maṇike katvā vijjhितvā sutte āvutitvā taṃ maṇi-kalāpa-pantim ubhato gahetvā piṭṭhim ghaṃsanti” (Com. to Āṅguttara-Nikāya).

Sotti is therefore a ‘back-scratcher,’ made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

## SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavamsa, i. 36, p. 3).<sup>1</sup> See Sutta-Nipāta, v. 682, p. 128, where the Editor prints selenti, but the Commentary to the Buddhavamsa does not support the cerebral *l*.

Childers makes no mention of the verb seleti ‘to shout,’ but records the derivative selanam (with dental *l*) ‘noise,’ ‘shouting,’ without giving any information as to the etymology of the word. The Commentary to the Buddhavamsa defines selenti by “mukhena selita-saddaṃ karonti.”

The etymology of the verb seleti is doubtful. If we read seleti; it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ṣlāgh ‘to praise,’

<sup>1</sup> Cf. Aupapātika Sutta, p. 56 :

Gāyantā vāyantā naccantā taha hasanta-hāsantā (?-bhāsantā).

‘applaud.’ Cf. the Prâkrit *salaha*, a substitute for *çlâgh* (*Hemacandra*, iv. 88).

Pâli has the verb *silâghati*, Sk. *çlâghati*; but *seleti* may possibly be a contracted causative, and represent a Prâkrit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

Dr. E. Müller (*Pâli Grammar*, p. 7) wrongly explains *seleti* as *çâdayati* ‘to fall off,’ and adds that *usselheti* (*Cullavagga* i. 13, 2 = *Suttavibhaṅga* i. 1, 80—“*usselheti pi appoṭhenti pi*”) is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger.’

*Usselheti*, I venture to think, is connected with *seleti* from the  $\sqrt{\text{çlâgh}}$ , and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

## SÛPÎ, SÛPEYYA.

Childers has *sûpa*, but not *sûpî* (= *sûpasampanna*), *Jât.* iii. p. 328, or *sûpeyyapaṇṇa* ‘curry-leaf,’ ‘curry-stuff’ (*Jât.* i. p. 99).

## EMENDATIONS.

### I.

*Vilumpat’ eva puriso yāvassa upakappati*  
*Yadâ c’aññe vilumpati so vilutto vilumpati*

(*Jât.* ii. No. 240, p. 239.)

In a parallel passage in the *Samyutta-Nikâya* iii. 2. 5, p. 85, we find the following additional lines:—

*Thânamhi maññati bâlo || yâva pâpam na paccati ||*  
*Yadâ ca paccati pâpam || atha bâlo dukkham nigacchati ||*  
*Hantâ labhati hantâram || jetâram labhati jayam ||*  
*Akkosako ca akkosam || rosetâraṇ ca rosako ||*  
*Atha kamma-vivaṭṭena || vilutto vilumpati ti ||*

The verses as they stand in the *Jâtaka* text do not make very good sense.



"A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders."

The additions of the *Samyutta* seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc., we ought to alter the text of the *Jātaka* verse so as to translate 'the plunderer is plundered,' instead of 'the plunder'd plunders.'

The note in the Commentary to the *Jātaka* verses is as follows :—

So vilutto vilumpatī ti atha so vilumpako aññehi vilumpatī, vilumpate<sup>1</sup> ti pi pātho, ayam ev' attho . . . evaṃ vilumpako puna vilumpam pāpuṇātī ti.

If we read "so vilutto viluppati," it makes sense "he being plunder'd is grieved," but the true reading is perhaps "so viluttā vilumpate" 'the plunderer is plundered.'

Viluttā would represent a Sk. vilopṭri 'a plunderer,' 'spoiler,' and correspond to the nouns hantā and jetā in the *Samyutta* gāthās.

## II.

Balañ ca vata me khīṇaṃ, pātheyyañ ca na vijjati  
Sañke, paṇuparodhāya, handa dāni vajām' ahan ti  
(Āsaṅkā *Jātaka*, No. 380, p. 249.)

The Commentary explains *sañke* by *āsaṅkāmi*. I propose to read 'āsaṅke paṇuparodham,' etc., for *sañke paṇuparodhāya*." The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, "sañke, etc." Whereupon the girl says, "O king, you know my name; you have just spoken it." As the maiden's name is *Āsaṅkā*, the king most probably said "*Āsaṅke paṇuparodham*." cf. *tass' uparodham parisāṅkamāno* (*Jāt.* iii. p. 210).

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<sup>1</sup> For *vilumpate* see *Jāt.* iii. p. 513.

## III.\*

“Saṃkhāya lokasmim parovarāni  
yassa jitaṃ n’atthi kuhiñci loka  
santo vidhūmo anigho mirāso  
atāri so jātijaran ti brūmiti.”

(Sutta-Nipāta, v. 1048, p. 191.)

This verse occurs in the *Anguttara-Nikāya* iii. 32, p. 133, from which Prof. Fausbøll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate:—“Saṃkhāya lokasmim parovarāni yassa jinam (or yasmimjitaṃ) n’atthi,” etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows :

“Having considered everything in the world . . . he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say.”

The translator takes yassa jitaṃ n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jitaṃ being here used as a noun. But jitaṃ, I venture to think, is never employed in the sense of *defeat*—*cf.* jitaṃ apajitaṃ kayirā, etc.=victoriam . . . cladem facere potest (*Dhammapada*, v. 105). The usual term for *defeat* is parājayo in contradistinction to jayo and vijayo (*Jāt.* iii. pp. 6, 7; *Dham.* v. 201). Yassa jitaṃ is here plainly a scribal blunder (*cf.* *Dham.* v. 179).

The editor gives the variant reading yassañhitaṃ probably for yassa ’ngitaṃ, and this again for ‘yass’ ingitaṃ,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Anguttara-Nikāya* (*Devadūtavagga*, iii. 4. 2) that I have consulted, read yasamsi-jitaṃ (or yasmsi-jitaṃ), whilst the Burmese (Phayre) MS. has yassiñcitam, from which it is not

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\* For III. IV. V., see “Academy” for Sept. 19th, 1885, pp. 189, 190.

difficult to see that the true reading is *yass' iñjitaṃ*. 'Iñjitaṃ' or 'ingitaṃ' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v. 255, 'N'atthi Buddhānam iñjitaṃ' = 'Non est Buddhārum motus'; cf. *Thera-gāthā*, v. 386; *Sutta-Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Anguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjitaṃ*, and says that the *satta injitāni* by which an Arahāt is unmoved are *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text.

#### IV.\*

"Aññāya sabbāni nivesanāni  
anikāmayā aññataram pi tesāṃ  
sa ve muni vītagedho agidho  
nāyūhati parāgato hi hoti."

(*Sutta-Nipāta*, v. 210, p. 37.)

This is rendered as follows in the "Sacred Books of the East" (vol. x. p. 34):

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*; for he has reached the other shore."

Prof. Fausbøll has translated *nāyūhati* (not in Childers) as if it were *nāvyūhati*. The word *āyūhati* does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour.' In Buddhist phraseology he who has gone to the *further shore* has reached Nirvāna. An Arahāt is free from passion, and has no internal struggles (see *Sutta-Nipāta*, v. 177).

In the *Samyutta-Nikāya*, I. i. 1, Buddha, in answer to the question how he crossed the stream, replies:

(a) "Khvāham āvuso appatitṭhaṃ anāyūhaṃ oghaṃ  
atarin ti."

(b) “Yadâ svâham âvuso santiṭṭhâmi tadâssu  
samsîdâmi yadâ svâham âvuso âyûhâmi  
tadâssu nibbuyhâmi.”<sup>1</sup>

i.e. “I indeed, *not* (now) *exerting myself*, crossed the shoreless stream.” [The commentary explains anâyûham by avâyamanto.]

“When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore.”

This notion is referred to again in the Samyutta-Nikâya, II. i. 5:

“yâva na gâdham labhati  
nadâsu âyûhati sabbagattehi jantu  
gâdhañ ca laddhâna thale titho so  
nâyûhati pâragato hi so ti.”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main<sup>2</sup> in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Samyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit  $\sqrt{yûh}$ ; <sup>3</sup> cf. viyûhati (or vyûhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “*pamsum viyûhanto*,” Com. to Ambavatthasutta.

#### V.\*

“ . . . . .  
munim moneyyasampannam tâdisam yaññam âgataṃ  
bhakutim vinayitvâna pañjalikâ namassatha  
 . . . . .”  
(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakutim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing.

<sup>1</sup> Nibbuyhati is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).

<sup>2</sup> Literally ‘with all his limbs.’

<sup>3</sup> See Milinda-Paṇha, pp. 108, 110.

Evam evaṃ manussesu vivādo yattha jāyati  
 Dhammatṭhaṃ paṭidhāvanti, so hi nesam vināyako,  
 Dhanāpi tattha jīyanti rājakoso ca vaddhatīti.

(Jât. iii. p. 336.)

“ Thus when disputes 'mong men arise,  
 To law they have recourse.  
 The judge their suit full soon decides  
 (And fees they have to pay),  
 And though their means grow less and less,  
 The king's chest fuller gets.’

The only meaning Childers gives to vināyaka is ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gâthâ, v. 288), but here vināyaka = vinicchayasâmika ‘the judge by whom disputes are settled.’

#### PARTICIPLES IN *A* AND *TĀ*.

In Prākṛit we find vaṃdittâ = vanditvâ (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittâ = deçayitvâ (*Ib.* p. 26).

In Pāli we have similar forms, laddhâ = labhdhvâ is of course well known, but cf. anuṭṭhitâ (Samyutta-Nikāya, xi. 1, 2), sinâtâ (*Ib.* vii. 2, 11).

For Sk. *ya* we find by assimilation *a*, as in manta (Sutta-Nipāta, v. 455, p. 80), āmanta, explained by āmantetvâ in the Commentary, Jât. iii. p. 209.<sup>1</sup> Cf. ajjhosa (= ajjhosâya, Milinda, p. 69), Thera-Gâthâ, v. 794, p. 77.

Prof. Fausböll quotes the form datṭhu = disvâ, but probably this is like Jain Prākṛit kaṭṭu, where the infinitive is used for the gerund.

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<sup>1</sup> Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.

## DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka No. 9, i. p. 73.

Uttamaṅgarukâ mayhaṃ ime jâtâ  
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

“These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc.”

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by ‘*Angel-messengers*’ instead of ‘*Death's-messengers*.’

Devadûta = Yama-purisa or Yama-dûta. The Com. to the Jâtaka explains deva by maccu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,  
Yamapurisâ pi ca taṃ upatṭhitâ.

“Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee.”

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: “*The first grey hair upon our heads is Death's finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death's message to us*” (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three<sup>1</sup>—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, ‘Did you see Death's first messenger?’ he asked. ‘I did not,’ replied

<sup>1</sup> Tīp' imāni bhikkhave devadûtāni (Aṅguttara-Nikāya, iii. 35, p. 138).

the sinner. 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Āṅguttara Nikāya*—*Devadūta Vagga*, iii. 35, pp. 138–142). The account of Buddha's 'drives' previous to the "great renunciation"<sup>1</sup> points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Āṅguttara*, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

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<sup>1</sup> See *Buddhist Birth Stories*, pp. 76, 77; *Max Müller's Selected Essays*, vol. i. p. 537, ii. p. 197.

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to *one* messenger—old age—leaving out the fact that the sickness and death of others are equally "*Heralds of Death*." The Buddhist story is much more telling and effective than its modern representatives.

A variant of the 'story' to which Dr. Percival refers occurs in L'Estrange's Fables,<sup>1</sup> No. CCCL., entitled "An Old Man that was willing to put off Death." "There goes a story that Death call'd upon an old man, and bad him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will 'before he dy'd. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate.

[Moral.] "Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

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<sup>1</sup> London, 1694.



the *Æsop* of Abstemius (ed. Massarius, Venice, 1519), entitled "*De sene Mortem differre volente.*"<sup>1</sup>

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet. Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare vltcrius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "*La Mort et le Mourant*" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "*Senex et Mors*"<sup>2</sup>:—

"Annos homo centum qui fere compleverat  
Demum advenire Mortem sensit; et, nimis  
Properanter illam sic agere secum, querens,  
Oravit, ut ne priùs obire cogerit,  
Perfecta quàm essent sua quædam negotia :  
Saltem expectaret, dum ex nepote filii  
Brevi futuras conclusisset nuptias;  
Factoque rite testamento, ab omnibus  
Remotam rixis familiam relinqueret :  
Quòd si migrandum hinc sibi fuisse tam citò  
Præmonitus esset . . . Hic senem ultra Mors loqui  
Non passa : Funeris habet mille nuntios  
Senectus longa, dixit; et prædam abstulit."

<sup>1</sup> See also No. 99 in "*Mythologia Æsopica*," by Neveletus (Franc. 1610).

<sup>2</sup> See *Fabulæ Æsopiæ*, by F. J. Desbillons, Bk. vii. No. xxiii. (Manheim, 1768). Cf. "*L'Heure de récreation*," p. 195. by Lodovico Guicciardini (Venice, 1580), or "*Heures de récreation et après disnées*," by L. G. 1605, p. 139.

Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep  
distress,  
The heart grows cold to joyous things, to mirth and  
happiness.

*The white hair comes, its message gives from Fate and terror's king,  
And the crooked back and stooping form Death's salutation  
bring*" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "*De Mortis nuntiis*."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, vt vires pristinas recuperaret. Ob hoc beneficium Letum promisisse illi memoriam à se grati animi, et cùm non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pheræus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accussasse: neminem enim prænuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex febris, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaque sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse cominoneri debuerit. Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veterosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Phæacum lamentantem et muliebriter eiulantem abripuit.

"Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò appetendam, nimium perhorrescendam esse."<sup>1</sup>

The following is Grimm's tale, No. 177, *Death's Messengers*.

"In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said 'Halt, not one step further!' 'What!' cried the giant, 'a creature whom I can crush between my fingers wants to block my way? Who art thou that thou dardest to speak so boldly?' 'I am Death,' answered the other. 'No one resists me, and thou also must obey my commands.' But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. 'What will be done now,' said he, 'if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.' In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. 'Dost thou know,' said the stranger, whilst

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<sup>1</sup> The above is from the edition of 1571 (Lug.), p. 465.

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death." ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.

## I.

## Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

“ A Wretch, that on the World’s uneasy Stage  
 Had acted long, ev’n to decrepit Age,  
 At the last Scene, thought he too soon had done ;  
 And when Death call’d him, begg’d he might stay on.  
 He said, His greatest Bus’ness was to do  
 And hop’d the Fates wou’d not surprise him so ;  
 But spare him, that he might provision make  
 For that long Journey which he was to take.

Death ask’d him why he had that Work deferr’d,  
 Since he had warn’d him oft’ to be prepar’d.  
 He answer’d, He had never seen his Face,  
 And hop’d he would allow him Days of Grace.  
 But Death reply’d ; You often saw me near,  
 My Face in sev’ral Objects did appear ;  
 I have not only your Coevals slain,  
 ’Till but a few, a very few remain ;  
 But Young-men, Children, New-born infants too,  
 And all to caution and admonish you :  
 All to remind you of your Mortal State,  
 And that my Coming wou’d be sure, tho’ late.

When you perceiv’d your Eye-balls sink away,  
 Your Hearing fail, and ev’ry Sense decay ;  
 When you discern’d your Teeth forsake their Place,  
 Your wrinkl’d Forehead, and your meagre Face ;  
 Then you my Visage, in your own, might see,  
 Which every Day was representing Me.

When you observ’d your Blood begin to freeze,  
 Your bowing Body, and your bending Knees ;  
 While scarce your feeble Legs your Weight cou’d bear,  
 Did not these Symptoms tell you I was near ?  
 And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd.  
 If 'till to-morrow, I your Life reprieve,  
 You 'till to-morrow will deferr to Live:  
 As you have done, still you, from Day to Day,  
 Repentance and Amendment will delay.

#### THE MORAL.

Since we must Die, but where, is not declar'd,  
 We shou'd for Death's Approach be still prepar'd :  
 Our Life's uncertain : Time shou'd so be pass'd,  
 As if each Minute was to be our last :  
 Since on the Way in which our Lives we spend,  
 Our future Joys, or Miseries, depend ;  
 They best for Heav'n's reserv'd Abodes prepare,  
 Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High  
 For ever Live, to Sin must daily die.  
 If our Repentance we procrastinate,  
 Our good Desires at last, will be too late.  
 Virtue has got the Start in Life's swift Race,  
 And, to o'ertake her, we must mend our Pace;  
 Else, what we shou'd obtain, we ne'r shall find,  
 While she still keeps before, and we behind."

#### II.

#### THE THREE WARNINGS.

##### *A Tale.*

"The tree of deepest root is found  
 Least willing still to quit the ground ;  
 'Twas therefore said by ancient sages,  
 That love of life increased with years.  
 So much, that in our latter stages,  
 When pains grow sharp, and sickness rages,  
 The greatest love of life appears.  
 This great affection to believe,  
 Which all confess, but few perceive,  
 If old affections can't prevail,  
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,  
On neighbour Dobson's wedding-day,  
Death call'd aside the jocund groom,  
With him into another room :  
And looking grave, You must, says he,  
Quit your sweet bride and come with me.  
With you, and quit my Susan's side ?  
With you ! the hapless husband cried ;  
Young as I am ; 'tis monstrous hard ;  
Besides, in truth, I'm not prepared :  
My thoughts on other matters go,  
This is my wedding-night you know.  
What more he urged, I have not heard,  
His reasons could not well be stronger,  
So Death the poor delinquent spared,  
And left to live a little longer.  
Yet calling up a serious look,  
His hour-glass tumbled while he spoke,  
Neighbour, he said, farewell ! No more  
Shall Death disturb your mirthful hour,  
And further to avoid all blame  
Of cruelty upon my name,  
To give you time for preparation,  
And fit you for your future station,  
Three several warnings you shall have,  
Before you're summoned to the grave :  
Willing, for once, I'll quit my prey,  
And grant a kind reprieve ;  
In hopes you'll have no more to say,  
But when I call again this way,  
Well pleas'd the world will leave.  
To these conditions both consented,  
And parted perfectly contented.  
What next the hero of our tale befell,  
How long he lived, how wise, how well,  
How roundly he pursued his course,  
And smok'd his pipe and strok'd his horse  
The willing muse shall tell :

He chaffer'd then, he bought, he sold,  
Nor once perceived his growing old,  
Nor thought of Death as near :  
His friends not false, his wife no shrew,  
Many his gains, his children few,  
He pass'd his hours in peace ;  
But while he view'd his wealth increase,  
While thus along life's dusty road,  
The beaten track content he trod,  
Old Time, whose haste no mortal spares  
Uncall'd, unheeded, unawares,  
Brought him on his eightieth year.  
And now one night in musing mood,  
As all alone he sate,  
Th' unwelcome messenger of fate  
Once more before him stood.  
Half stilled with anger and surprise,  
So soon return'd ! old Dobson cries.  
So soon, d'ye call it ! Death replies.  
Surely, my friend, you're but in jest ;  
Since I was here before  
'Tis six-and-thirty years at least,  
And you are now four-score.  
So much the worse, the clown rejoin'd,  
To spare the aged would be kind ;  
However, see your search be legal,  
And your authority—Is't regal ?  
Else you are come on a fool's errand,  
With but a secretary's warrant.  
Besides, you promised me three warnings,  
Which I have looked for nights and mornings ;  
But for that loss of time and ease  
I can recover damages.  
I know, cries Death, that at the best,  
I seldom am a welcome guest ;  
But don't be captious, friend, at least ;  
I little thought you'd still be able  
To stump about your farm and stable ;



Your years have run to a great length,  
 I wish you joy tho' of your strength.  
 Hold, says the farmer, not so fast,  
 I have been lame these four years past.  
 And no great wonder, Death replies ;  
 However, you still keep your eyes,  
 And sure to see one's loves and friends,  
 For legs and arms would make amends.  
 Perhaps, says Dobson, so it might,  
 But, latterly, I've lost my sight.  
 This is a shocking story, faith,  
 Yet there's some comfort still, says Death ;  
 Each strives your sadness to amuse,  
 I warrant you have all the news.  
 There's none, cries he, and if there were,  
 I've grown so deaf, I could not hear.  
 Nay then, the spectre stern rejoined,  
 These are unjustifiable yearnings ;  
 If you are lame, and deaf, and blind,  
 You've had your three sufficient warnings ;  
 So come along, no more we'll part ;  
 He said, and touched him with his dart ;  
 And now old Dobson turning pale,  
 Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes are remarkable ; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esopé" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156 :—

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard  
 Et pretendoit le naurer de son dard  
 Il luy pria qu'en ce val transitoire

Elle voulsist le laisser viure encoire  
 Veu qu'il n'auoit adonc testamenté  
 Aussi qu'en riens ne s'estoit dementé  
 De preparer ce qu'appartient de faire  
 Ainsque venir en tel cas & affaire  
 Luy requerant fort d'auoir patience  
 Que de son ame & de sa conscience  
 Eust a penser, auant que le saisir  
 Et qu'a son corps faire aulcon desplaisir,  
 Mais ceste mort luy demanda, pourquoy  
 Il n'auoit eu de ce regard en soy  
 Quand il voyoit chascun coup de ses yeulx  
 Qu'elle prenoit aultant ieunes que vieulx  
 Et qu'il n'y a plus aulcun personnage  
 Qui a present soit viuant de son eage  
 Qui estoit bien assez pour l'aduertir  
 Qu'il se debuoit a mourir conuertir,  
 A quoy ne sceust ce vieillard contredire  
 Mais s'excusa tant seullement par dire  
 Qu'il n'auoit veue oncques icelle mort  
 Insinuant quau vray auroit grand tort  
 D'ainsi le prendre, a la quelle replicque  
 A l'heure mesme icelle mort replicque  
 Quand de ton corps la force decliner  
 T'apparoissoit & tes sentz definer,<sup>1</sup>  
 N'estoit ce pas chose a toy bien certaine  
 Que ie venoye et estois fort prochaine  
 Ouy pour tout vray pourtant estime & croy  
 Que ie n'auray en riens pitié de toy  
 Ains te feray mourir presentement  
 Malgré ton veul & ton consentement.

<sup>1</sup> Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914:—

"Vides signa iudicii tui per vniuersum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria defecit, ingenium induratur."

Bot I rede a man he amende hym here,  
 Or þe *dede* [Death] come, or his *messangere*;

*His messangere may be called sickness.*

*Le Moral.*

La fable nous peult demonstrier  
Qu'ayons a viure en telle sorte  
Que nous estimons rencontrer  
Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jātaka book, or in the Kalilag and Damrag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kalilah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

Kaṅkāla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhalikā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form "aṭṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks<sup>1</sup> that saṅkhalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by saṅkalikā.

#### IV.

Andho' haṃ hatanetto 'smi, kantāraddhāna pakkhanno  
Sayamāno pi gacchissam na sahāyena pāpenāti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following :—

Handāham hatacakkhu 'smi kantāraddhānam āgato,  
Semā na gacchāmi n'atthi bāle sahāyatā.

(Dhammapada, p. 86.)

For "semā na gacchāmi" we must either read "sayamāno pi gacchāmi," or "semānako pi gacchāmi," as in Thera-Gāthā, v. 14, p. 3.

#### V.

Pattam gandhacunnehi ubbaṭṭetvā, etc.

(Jāt. i. p. 238, l. 7.)

Pattam gahetvā gandhehi ubbaṭṭetvā, etc.

(Samanta-Pāsādikā in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana 'shampooing the body,' and ubbatteti, 'to draw out, root out,' but not ubbaṭṭeti, 'to rub clean, cleanse.' Cf. Divyāvadāna, pp. 12, 36.

Though Pāli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.<sup>2</sup>

<sup>1</sup> Mahāvastu, p. 387.

<sup>2</sup> See Jacobi's Aus. Erz. in Māhārāshṭri, p. 59, l. 35.

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